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The Christian Century

Volume XXI

CHICAGO, ILL., JANUARY 21, 1904

Number 3

EDITORIAL

THE OLD YEAR AND AN OLD NEED

THE old adage that figures do not lie is true, no doubt, but there is not always truth behind the figures. In estimating the growth of the churches, for instance, the figures that are presented to us annually cannot be said to be by any means an exact summing up of the status of Christendom. Yet for comparison's sake they are sufficiently adequate except with reference to some of the much advertised oddities that pass as Christian churches, and whose statistics are nil or unsatisfactory for estimate purposes. As the basis of membership differs, some churches counting baptisms, others adherents, some actual communicants, and many having no definite method of reckoning other than pure guess work, it will be seen that the very foundation of the statistician's work is undermined from its start. Then, too, church years are not always synchronous.

But it is possible to make some broad comparisons that are helpful. Roughly speaking in America Christianity is just about keeping pace with population in the matter of growth. This time a year ago there was a membership in all religious bodies in the country of 29,000,000, or an increase of 450,000 in even figures. But how unsatisfactory this is may be seen when we note that the population on Jan. 1, 1904, estimated upon the growth of the years 1890-1900, was 81,804,861. That means that there are over 50,000,000 people in the United States who belong to no church. In the face of these figures we, as Disciples of Christ, dare not be content, though as a brotherhood, united for aggressive Christian work at home and abroad, we show a greater ratio of growth than any of the large organizations. The Presbyterian and Protestant Episcopal bodies show almost exactly the same ratio of growth as the population. Disciples surpass the ratio by a small fraction. Unitarians, who for some years have been at a standstill claim an increase of 2,000, Universalists increased by 594. Noteworthy facts are the steadily decreasing proportion of infant baptisms in the Protestant Episcopal church and the Presbyterian increase of less than one member for each church, while Methodists, with 28,213 churches added only 29,265 members.

Will this "stock-taking" among the religious organizations have the effect it ought to have? We confidently answer, No! For not one in ten of the nearly thirty millions of church followers will

learn how far short they have come of their duty, to say nothing of their pleasure, in working for the Kingdom of God on earth. If every Presbyterian and Methodist preacher would take as his text next Lord's day the fact that it took one whole church one whole year to add one man in 1903, and on the next Lord's day and the next would repeat and repeat this theme, we might see a great awakening. And if we Disciples of Christ could forget for a time our successes in the face of the great unchurched masses, and come to a realization of how little, after all, we are doing, we, too, would go forward to victories that we could not measure. The paltry sums that the societies are asking for their work would be raised in a week. A new inspiration would come in Christian lives, a new shout of victory in all churches. The church needs both the impelling and the expanding power of a passion for souls at the present time and Disciples of Christ must not be deluded with the thought that they need it less than other people.

CHRONICLER'S DESK

AS announced in the Christian Century last week, the Chronicler has changed his residence and his field of labor from Cynthiana, Ky., to Richmond, Va. Tom Marshall said that the Blue Grass region of Kentucky was the Garden of Eden and a certain county in it was the asparagus bed. The Chronicler, therefore, has transferred himself from Eden to the Old Dominion, not only the mother of presidents and statesmen, but the mother of most of the people in the "Garden." The Chronicler's paternal ancestors emigrated from Albemarle county, Virginia, to southeastern Kentucky, from the place of great men and the "pippin" apple, the finest in the world, to within ten miles of the edge of Tom Marshall's Paradise. The wilderness of "our" birthplace was so close to the original home of our first parents that the Chronicler's mother moved over into Eden and conferred upon her son the immortal honor of being raised in the blue grass. Ordinarily, it is easy for a man to go to Virginia, but Kentucky is the hardest place in the world to leave. If half the preachers in the Reformation who want to preach in Kentucky could get churches there, whatever might happen to the "dark and bloody ground" there would be a general ministerial depletion in other fields. These Kentuckians are a great-hearted people, and they know how to treat their preachers. A nine years' pastorate with such people forms many close ties,

living ties, and when you break a living thing it bleeds. The Chronicler has done a great deal of hard thinking recently; it has been forced upon him, on the sacredness of the pastoral relationship, and the vantage ground it gives one for good, and the question has been forced upon him many times, "Is a man justified in breaking such ties as this?" He has baptized so many, married so many, buried so many, has been with his people in their joys and sorrows until he has become an organic part of the community, his life is so bound up with the life of his people that he has a kind of cumulative influence for good, which if thrown away, it takes him years to gain in a new place. Life is too short to sacrifice many such advantages.

If, however, there is any compensation for severing one's life from a beloved congregation in Kentucky it is to be found in the mother state of Virginia. The Chronicler has only been here a few days, but that is long enough for an experienced eye like his to take in the situation. Obviously, and at the first glance, one cannot help seeing that this is a magnificent church. Its building is a noble structure of brown stone, the original cost of which was \$75,000. It is centrally and beautifully located in one of the most historic of our American cities. The congregation is historic, coming down from the beginning of our nineteenth century Reformation. The people are characteristically Virginian in their cordiality, kindness and social sympathy. The women are great workers in the church and the men scarcely less so. There is a larger body of willing and loyal helpers among the men than the Chronicler has been accustomed to see. A kinder, more devoted, more appreciative people it would be hard to find. They remind the Chronicler, in many respects, of the English people. They are devout, reverent, decorous, attentive, well-behaved in the house of God, just like the English, and this is something to praise God for in the United States. Seventh street is a living link church, and the banner church among us in its liberality to state missions, giving last year to this work \$650.95.

There is a male organization here that might be commended to other congregations of Disciples, a young men's missionary society, organized in 1872 by J. Z. Tyler, and consisting now of 105 members. This society has established three out of the five congregations of Disciples in Richmond, and is now sending one of its number to Bethany College to be educated for the ministry. It has a committee to visit the sick, another to look after new members of the church, and still another to find employment for the unemployed brethren who come among us, and to do whatever else, as a whole, that Christ and the pastor would like to have them do. There are many working "circles" among the ladies and a large and prosperous Sun-

day-school under first-class management. The poorest thing here is the preacher, but with such a church one of the weak things of the world ought to be able to accomplish something for a great cause. A more delightful set of ministerial associates one never had than the Chronicler has in this city, Cave, Melton, Atkins, Woodward, Sublette, five of the best kind of young men.

THE SALOON IN NEW GUISE

PUBLIC attention has been recently called to the fact that the confectionery store of Rubel & Allegretti is serving liquors to women. Many of the very best people have patronized this place for confections and soft drinks never suspecting it was a saloon. How is that possible? Their license has not been in a conspicuous place, they have no beer or whisky signs, and they serve all drinks in dainty chinaware which makes it impossible for an onlooker to judge whether or not some harmless beverage is being drunk. The whole atmosphere of the place carries with it an air of innocence. It is the devil's snare. One party testifies to the fact that it has worked grave moral wrong in a number of instances. Here young girls who move in the "best circles" take their first drink unsuspected. This is not a local question. Your sons and daughters are being tempted. Vigilance is the word. If the churches would not become the laughing stock of the world they must no longer allow the controversies of a century ago to keep them apart. They must unite and move as one against all moral and social wrong. In the face of such an awful evil as the ravages of the saloon, what time is there for sectarian bickerings?

EDITORIAL PARAGRAPHS

No church should be content to simply enjoy gospel privileges. This should be remembered as we approach the March Offering for Foreign Missions. The church's first and supreme concern should be to help Christ to seek and to save the lost.

* * *

Technicalities are fine things—for criminals who thereby escape punishment for crimes for which they are really guilty. A Nebraska senator charged with accepting bribes and selling his office has just escaped on the ground that, though elected, he had not taken the oath of office.

* * *

If we reach a quarter of a million dollars for foreign missions this year the church must make careful preparation. Indeed, without due preparation the offering will amount to little. There should be missionary sermons, earnest prayers offered for the work, ringing announcements, and the facts should be laid upon the hearts and consciences of the whole membership of the several churches.

* * *

It is to be regretted that the law passed last year in London, providing that habitual drunkards should be black-listed, has proved a failure. But it is just what temperance workers expected. The number of habitual drunkards is too large for their faces to be remembered by any barkeeper. And besides, saloon-keepers will take risks when they can make money.

In our agitation for the annual offering for foreign missions let us remind ourselves that missions are primary and essential in Christianity. Behind the last commission of our Lord is his great heart's desire for the evangelization of the world. His last command to believers is recorded by his four biographers and repeated the fifth time in the first chapter of Acts. The obligation to preach the gospel to the whole creation was thus early stamped upon the heart of the infant church.

* * *

We are sorry to learn from a statement issued by the managers of the American Bible Society that its financial condition is so serious as to have its work crippled. In 1903 there was a decrease in donations of \$50,000. If new sources of income are not opened up certain reserve funds with which the deficits have been met will be exhausted in a few months. It would be more than a pity if this society should be crippled. Two generations ago it was probably the most popular object of religious beneficence in the United States. Its work both in the foreign and home field is invaluable.

* * *

It was hoped by conservative thinkers that Dr. Charles A. Briggs, once within the folds of the Protestant Episcopal church, would cause no more disturbance in theological circles. But it is apparent that his habit of critical investigation cannot be easily put aside even though it brings him in conflict with a church of such eminent respectability as the one of which he is now communicant. He has recently read a paper before the church club of New York. He is reported to have said that "Apostolic Succession" hangs upon a very slender thread. What a shocking thing to say! He is further reported to have said that ordination in the Episcopal church is not a sacrifice, and that he felt humiliated at being compelled by Bishop Potter to be ordained again, and that such a requirement is an affront to other religious bodies. He said some other interesting things, we are told, but as he has promised to publish the paper in full we will reserve further comment at this time.

THE MIGHTY BROUGHT LOW

Chicago has been passing through some dark days, and there may be darker ones to come; but that the light is breaking we are assured. It has at last been decided that bribery cannot be carried on without rebuke. The alderman and boss of the Eighteenth ward, and his two deputies, are now prisoners at the bridewell, enjoying no more privileges than any other violators of the law. It has been proven to the satisfaction of the court that with "filthy lucre"—a miserably small sum—he bought votes—the defense and protection for every American citizen. He was a foreigner who came to this country without prestige. He engaged in the saloon business. In a few years he came to be known as the "mayor of the west side." His "place" became the political center where the interests of the people of the Eighteenth ward were considered and decided upon. Men "like dumb driven cattle" did his bidding. In turn he served them on the low plane upon

which they lived, demoralizing and degrading them. But there is a rising tide of public sentiment in municipal government and all the country will be sharers in it.

THE WAR-CRY OF THE HOUR

J. E. Powell.



OUR obligation must be met, one quarter of a million dollars for Foreign Missions. The redemption of lost time in the evangelization of the world must be the rallying song of every true Disciple of Jesus Christ. March 6th will be the hour, and the foreign mission envelope the witness of our loyalty to Christ and His cause. An offering for missions should be the shibboleth of every one entering the church. The wealth in Christian hands to-day holds the key to the missionary situation. That man or that church is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power, the power of God's truth—that alone can break the fetters and illuminate the darkness of the heathen world.

As Horace Bushnell puts it, more than a generation ago, "One more revival, brethren, only one more is needed—the revival of Christian stewardship, the consecration of the money power of the church unto God. When that revival comes the kingdom of God will come in a day; you can no more prevent it than you can turn back the tides of the ocean."

By ecclesiastical consent everywhere the Moravian Church, in missionary enterprise, holds a unique place among the evangelizing agencies of the world. They send out one missionary for every sixty of their members. They raise ten dollars per member annually for foreign missions. They have three times as many members in the foreign field as they have in the home church. What is the cause of their marvelous success? Is it not found in this fact, that there is not one church among them without a mission to the heathen, and there is never a mission of the church that is not the direct concern of the individual congregation? There are 1,000,000,000 heathen in the world. They are dying at the rate of 1,000,000 souls a day. Every tick of your watch sounds the death knell of a heathen soul, and for the redemption of this vast army of our brothers and sisters in the great family of God, Christians are giving at the rate of only one-tenth of a cent a day. Every breath we draw four souls perish, never having heard of the love of Jesus. Of every dollar given for Christian work, ninety-eight cents is spent on home work and only two cents on the poor, helpless heathen.

Brethren, what are we doing, or rather what are we not doing? Christ said, "Go ye unto all the world." Go means to move. All means everywhere. As Dr. Cuyler says, "Brethren, in God's name, I beseech you to 'fire up!'"

Wabash, Ind.

SENTENCE SERMONS.

The best religion to have in hand is the kind we give away.

Sanitation is not salvation, but salvation will include sanitation.

False love will fatten a foe as surely as true love will finish him.

The Present Status of the Church

By W. F. McCauley

(Read before the Christian Ministers' Association, Cincinnati, O., and revised for publication.)

I TRUST that I am no optimist or pessimist, but a melliorist, endeavoring, as Kipling would say,

"To draw the thing as I see it
For the God of things as they are."

Whether it is given to any man to know the status of the church, may be questioned, since the view must be essentially human, lacking the prophetic insight. But I approach the theme with prayer and reliance on the inspired Word to bring forth things new and old. The diagnosis demands a comparison with previous conditions.

The past centuries are like tops of mountains sunk in a great sea. We trace their trend, but leave the submarine historical diver to explore their bases. The present is like stable land diversified with meadow and hill and with a limited and jagged horizon line. Only the ecclesiastical globe trotter thoroughly knows the sphere, but thanks to the fact that the world is becoming a bundle of telegraphic nerves, we can feel the pulse beats of all humanity. A map of the church is a map of the world to-day. Perhaps we can follow its coast lines and catalogue some of its products. We throw upon the screen the spectra of white, black, brown, yellow and red races, and scan them for the elemental lines.

The church has not progressed at even rates of advance. Individuals, governments, organizations and movements tend to degenerate. Reforms based on eras of bitter mistakes lead to giant resolutions. The world takes centuries to learn its needs, and millenniums to apply the remedy. There are thought-waves whose crests are a decade apart, with an occasional king wave rolling in.

There is a theory that the epistles to the seven churches of Asia were prophetic of seven successive eras of church life. Thus Ephesus stands for the church succeeding the apostles, that had lost some of its true spirit; Smyrna for the church in the days of persecution; Pergamum and Thyatira for the church that later became mixed with the world power; Sardis, the church of the dark ages; Philadelphia, that of the Reformation period, and Laodicea, the succeeding lapse from spiritual conditions. Whether these messages were intended to be thus interpreted, such eras have indeed appeared. History repeats itself in ascending spirals. What one age encounters of gross sin another meets in a refined form adapted to the better civilization of the day. In this sense the church is always engaged in conflict, but is like an eagle rising higher and higher with its antagonist until one of the other drops from the clouds. If we have passed the Laodicean period or are now in the midst of it, we may hope that one cycle is complete, and that we may soon return to apostolic fervor.

Retrogression and advance through long or short eras, over wide or narrow areas, complicated with local advance in days of decline and local decline in times of advance, or with one portion of the world gaining and another losing, so confuse the history of events that only after great lapses of time can the dominant

tendency of any age be clearly recognized. As we turn to the Word of God to ascertain what was prophesied, we find that the downfall of the old Jewish ecclesiasticism was to occur in the generation in which the Savior spoke—"this generation shall not pass till all these things be accomplished"; and in the Book of Revelation we read that the new ecclesiasticism was to pass through its eras of seals, trumpets and vials—the goings forth of truth, the warlike struggles with error, and the punishments of sin—until in a higher sense a new fulfillment came to pass and the consummation of all things was reached.

The Early Church.

The early church was not pure. Ananias and Sapphira, Demas, and various false brethren are instances of this fact. Paul's epistles to the Corinthians reveal a condition of affairs in a measure and amalous at the present day. The Galatians were soon moved from the simplicity of the gospel. Irenaeus says that John wrote the fourth gospel to refute the teaching of Cerinthus, a gnostic. This false faith spread as far as to the limits of Christendom, and gave forth more varieties of belief than any other philosophic system since the world began. Sabellianism, the precursor of modern Unitarianism, helped to produce a fever in the veins of the ancient church. Clement rebuked Corinthian strife. Aristides spoke of the church weeping over members who had died in sin. Polycarp bewailed a backsliding presbyter; but Galen, the pagan physician, spoke approvingly of the fact that Christians kept themselves from carnal pleasures.

The church fathers of the first three centuries condemned heresies in unmeasured terms, for false doctrines were as numerous as weeds in a fertile garden. Polycarp regarded Marcion the gnostic as the first-born of the devil; Ignatius thought of heretics as poisonous plants and animals in human form; Justin and Tertullian looked upon their errors as inspirations of the evil one; Theophilus likened them to barren and rocky islands on which ships are wrecked, and Origen to the false lights which pirates place on cliffs to lure vessels to their doom—fires of false knowledge lighted by the prince of this world. It was a time of the pioneer with his ax blazing his way amid forests dark with shade, hindered by the tangles of vines, and alarmed by wild beats in the jungles. The early fathers, whom we revere as next to the apostles in force and experience, were not polite doctrinaires, but rugged Berserkers, hunting like Nimrod and singing psalms like David. Perhaps the swatch they cut through the wilderness may serve as an example to us who struggles with the second-growth and underbrush of polite doubt. They fought with beasts; we, who ought to be wiser than they, should hunt out the microbes and destroy them with antitoxines and antiseptics.

The Dark Ages.

It is hardly necessary to refer to the dark ages with their veneration of relics and worship of saints, their doctrine of purgatory and celibacy of the clergy, with a hierarchy of church officers and one of saints and angels above that, removing the Deity into awful and unutterable obscurity, or to the rise of the pa-

pacy, which never changes and is as insatiable as the errors that gave it birth. There was a general expectation that the world would come to an end in the year 1,000, and about that time Pope Sylvester wrote: "The morals of Rome are the horror of the world." The church ritual was gorgeous, for an exaltation of form always marks the decline of spirituality. Formality full grown is superstition, and superstition ripened is intolerance. The church of those ages broke every one of the ten commandments, but thanked God that it had not lost its religion. All its splendid outward show was but the "phosphorescence on decay." The word of the Lord to Samuel sounds through the ages: "Man looketh on the outward appearance, but the Lord looketh on the heart."

Sin's Changing Characteristics.

Satan tried first to destroy the world by lust, then by idolatry, next by self-sufficiency, and now by over-civilization. The Israelites were moved to idolatry by the same arguments that now urge conformity with the world. The present status of the church is what it has always been philosophically. The conflict has changed its form, but not its intrinsic nature. The struggle is now not so much against outward opposition as against the deceitfulness of false conceptions. The world follows along, absorbing some of the ethics of the church to itself, and asking, "Is not this sufficient?" and the church is lured to accept this compromise instead of thrusting diligently upon the race the real truth that saves. Gnosticism, Neo-platonism, scholastic learning, have in different periods projected themselves to the front, admitting just enough of Christianity to color their pretensions, and the church has been caught again and again with this seeming conformity to her position. When the world accepts the ethics of the church it is time for an advance in the church's teaching. If she halts anywhere in her upward progress and fails to conquer the sin of the age, it means defeat for her as surely as though she had failed at a lower point.

There has probably always been a civil power in the world that acted as a counterpoise or check upon the ruling nation. For nearly three hundred years it was Parthia against Rome; now it is Slav against Anglo-Saxon. So in every age there has always been a sin that acted as a poison to destroy the reigning good. Each age has sought to do the thing that seemed "worth while," but there was a temptation ready to spring like a hungry wolf at the throat of Christian activity and progress. In the days of Athanasius, the thing that seemed worth while was the settlement of Christian doctrine. For two hundred and fifty years the church discussed the incarnation, but a pale mist of superstition arose to obscure the Christ of whom they debated. In the days of Peter the Hermit, the thing that seemed worth while was to rescue the holy places from the grasp of the Saracen, but Scholasticism began to weave its strands around the muscles of the men-at-arms and to spin its spider webs in the king's palaces of prayer. In the days of the Reformation the thing that was worth while was to restore the true doctrine of salvation, but the necessity for endless discussion broke Protestantism into fragments and prepared the way for a reign

of polemics and a subsequent barren intellectuality. Thus fifty years after the Reformation began Roman Catholicism could hardly maintain itself on the shores of the Mediterranean, where it was strongest, and in fifty years more, Protestantism could hardly maintain itself on the shores of the Baltic, where it was strongest. Meanwhile the Catholics had sent out the Jesuits to conquer new territory.

Luther died in the assurance that the Reformation was accomplished, yet in the next century vital godliness had in a large degree yielded to a mere dialectical habit of thought, sermons were fantastic affairs, and unconverted men could be pastors of churches if they only held correct theological opinions on the articles of faith. It was a sort of scholasticism of the Reformed church, consisting of "sacerdotal arrogance, superficial confession practice, neglect of the cure of souls, neglect of the instruction of the youth." Spener led in the revival, known as Pietism, whose votaries, while sometimes running to extremes, performed labors most wholesome and important.

The period of spiritual depression in Germany in the seventeenth century passed over into England in the eighteenth, where rationalism and deism kept down almost all missionary enterprise. Never were there more beautiful moral sermons preached, and never had immorality reached a greater height. Finally this reign of religious sentimentality apart from heart piety was broken by the revival of the Wesleys and Whitefield, Arminianism and Calvinism joining hands in the presence of the common enemy.

The Lesson from the Past.

These historical allusions teach us that material prosperity and moral astuteness are no more indications of spiritual rectitude than they were in the days of Job. The unrest of the present day and the assignment of such a subject as that at the head of this essay are proofs that there are serious questionings in the minds of many whether the church of to-day may not be like that of Ephesus, which had labor and patience and zeal for the truth, yet had left its first love and possessed mere natural enthusiasm as its chief spiritual asset. It is no sign of grace that the church has a place in the popular heart. It has always ministered a kind of culture attractive even to those whose every sense is atrophied with the cares of the world.

The Problem of To-day.

These are the days of great events and far-reaching occurrences. Future generations will look upon them as indeed historic.

"We are living, we are dwelling, in a grand and awful time;
In an age on ages telling, to be living is sublime."

In some sense it may be said that the church of to-day is too popular. Many people seek it as a kind of cult rather than as a spiritual force. The world looks upon it as one of its own institutions, and the line that separates the two is often as imaginary as the parallels of latitude. When we are told that young men will not unite with the church because its standards are too low to mean anything to them, it is time to cultivate a higher grade of Christian life. The editor who said that he made a private office by drawing a chalk line around his chair,

and that sometimes the line got rubbed out, and then he had no private office, was much in the condition of some congregations. Discarding much of the criticism of the church as not well taken, and refusing to admit half of the excuses that men make for non-attendance, we must admit that the prevalent church life falls far short of satisfying the earnest Christian. If we define spirituality as the aspiration and tendency of the life toward the divine in thought and action as animated and controlled by the Holy Spirit, how will it describe the character of the average church member? If God's stern winnow, Justice and Righteousness, separate our service into its elements, will the grain of true piety outweigh the chaff of polite convenience? The church often follows, but the conventions of usage. The twentieth century is better than the year one of our era, and higher standards of Christian life are exploited than ever before, but are we reaching the ideal for to-day? The world always had some men of martyr spirit who carried the flag in advance, but with all our present achievement, the church often seems like a leaky ship in the ocean with hardly enough of a faithful crew to man the pumps. Let us analyze more closely.

Shortcomings.

This is the century of missionary opportunity. The thing the church now thinks worth while is, not to rescue the holy places from the grasp of the Mohammedan, but to save the world from the grasp of sin. At the beginning of the last century there were perhaps 170 Protestant missionaries. Now there are over 18,000, and counting native helpers, over 96,000. Yet in the dark ages there was missionary effort, except perhaps in the blackest portion of the period. People were baptized by wholesale, and instructed afterwards, and crusading armies went forth to Christianize men by force. Mohammedanism was missionary, too, giving conquered peoples the choice of the Koran, tribute, or death. Cortez, the conqueror of Mexico, was a diligent missionary of the same order, and the Inquisition was full of a fiery zeal for a conformity to the degree and kind of faith possessed by the church authorities of the time. It is a question whether a large number of those who volunteer for the foreign field are not moved by a kind of ascetic desire to go among the heathen to escape the worldly conditions at home. I confess that personally I have sometimes entertained such a wish. With all our boasted missionary zeal, it is estimated that the members of the Protestant church in the United States give to this cause annually only one one-hundred-and-twentieth of what they save after they live themselves. A cent a day from every Christian would probably increase the gifts to Foreign Missions seven-fold.

But the church that remains at home does not compare favorably with its foreign missionary contingent in soul saving. For instance it took over 15 Presbyterians to save a soul last year; and while over 110,000 were added to the church by examination and certificate, over 13,000 died, over 37,000 were dismissed to other churches, and over 47,000 were lost, strayed, or stolen. Probably three-fourths of those who are saved come from the Bible School, and a portion of the rest from our own Christian constituency, leaving the great non-churched population scarcely touched.

Wilbur Chapman is credited with saying that the indifference of the church to soul saving is shocking. In many places, the people will not respond to a revival effort unless a professional evangelist and singer are secured. After Dr. Torrey had completed his great evangelistic tour around the world the pastor of a prominent church in Chicago is reported as sneeringly referring to soul-saving as a good deal of a fad. Sociological ideas about saving society en masse, and the notion that salvation is accomplished when correct social conditions are procured, tend to lead the church away from individual work for individuals. Nor are we certain that those reported as converted have been generally brought under profound conviction of sin. Figures do not lie, but liars figure, and among all the falsehoods that deceive none are more misleading at times than statistics. It is not a question of the increasing number of accessions, but whether the per cent of conversions is increasing, whether the church is keeping pace with the growth of the country, and whether conversion means the surrendered life. If every Christian brought but one soul to Christ a year, this method of doubling would save every person in the United States in less than three years. We stand appalled at foreign immigration and say as the disciples did to Christ, "Send them away that they may buy food!" The immigrants come to us no faster than we could care for them, yet the church with mountains of food on every hand asks who will feed them!

It is a time of startling contrasts, of dissimilar conditions abutting on one another. We are confronted with the anomalous condition of unorthodox ministers in orthodox churches, and of evangelistic pastors presiding over congregations bound down by custom. We find the great Methodist church with fewer members at the close of a recent year than at the beginning of it, while the Episcopalians are forging to the front in city evangelization. In one place are companies of godly men and women praying for spiritual uplift, and in another, amid architectural and artistic surroundings, ecclesiastical litterateurs speak to itching ears, preaching for the commandments of God the doctrines of men, with services interspersed with what has been characterized as a little heathen music by an ungodly choir in an unknown tongue.

It is true that the church is more and more inclined to discard unscriptural methods of financing itself and to emphasize systematic and proportionate giving, yet systematic giving is sometimes a tax that love of ease pays to an uneasy conscience. I have heard it clearly demonstrated that increased gifts from the congregation do not always indicate an increased spirit of evangelism, but sometimes rather the contrary. A spirit of emulation is responsible for part of the larger giving, and sundry appeals not to fall behind the standard of former efforts for a portion of what remains. After all this is done, the Christian conscience feels satisfied. Deep conviction of the truth and real love for souls are little in evidence.

(To be concluded.)

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me."
A man is highest when he is humblest.

"Basic Truths of the Christian Faith" Review by A. B. Jones



PRESENTING this little volume to the public the author disclaims any "attempt to define or defend, or even enumerate in any complete manner, the characteristic elements of Christianity." But he gives himself to "the more modest task of considering briefly the most outstanding features of our holy religion with direct reference to the beginnings of the Christian life." And this is well. The author's high intellectual qualities and his consequent tendency toward advanced thinking have induced in the minds of some people a suspicion that he has forgotten, if he ever knew, the "first principles" of the "Old Jerusalem Gospel." Unaccustomed themselves to the higher planes of thought they do not see how the upper and the lower strata are brought into articulation.

Dr. Willett, in this book, gets off his stilts and shows us that he is quite familiar with the theological terms and methods of the "beginnings of Christian faith;" and that he can teach "sound doctrine." All doubters on this point should find pleasure in reading this, his last book to date.

"The Primacy of Christ" is the theme of his first chapter. He who kneels before the Christ in worshipful mood can never go far wrong on any topic of religion. The substance of this chapter may be gathered in a few sentences:

"The Christian view of religion parts company with every other religious attitude in the fact of its insistence upon the primacy of Jesus as the interpreter of truth."

"To the Christian, in the very nature of things, there is no other but Christ who speaks with finality."

"Here there is the primacy of Christ. He is the expected Messiah. He is the Savior and Lord. He is the living Presence of God among us."

"To be a Christian means to get Christ's view and organize it into life."

In the next chapter the author raises the question as to what this Christ, this final authority, has to say concerning God. And after referring us to the struggling thought of the world for a satisfactory view of the Infinite One, and the inadequate conclusions and unsatisfying results of their reasonings, we are pointed to the utterances of Jesus as the final word on this transcendent theme:

"Christ gathered all the best beliefs of his age, all the truest teachings of the past, and all the most alluring hopes of the future, and, lifting them to their highest power, gave them a new appellation, simple yet supreme, as his name for God—'Father.' . . . Father. All other messages have their value, but his is final and sufficient. To rest in the confidence of his example inspires, and to wait for that fuller knowledge of God which Jesus possessed and taught us we might yet attain, is our satisfaction and hope."

In like manner the value and authority of the Bible as an inspired record of the Divine Being working in human history is referred to Christ for settlement. On this point the author says:

"It is clear that Jesus regarded the Old Testament Scriptures as an inspired

and inspiring body of teaching, which were, nevertheless, not a final authority, but a record of the progressive disclosure of the Divine Life and of the onward progress of the Kingdom of God."

Concerning inspiration specifically he says:

"While the theory of inspiration is incapable of final and satisfactory statement, as all theories of living forces are, the fact is unmistakable."

As to how Jesus viewed the Old Testament Scriptures from a critical and literary point of view he further adds:

"The accepted opinions concerning books and writers he passed without criticism, precisely as he did the popular views upon nature and history. These did not lie within the circle of his purpose. . . . His criticisms of the Old Testament were casual, serving only to distinguish between its transient and permanent elements. But his reverence for it and use of it were constant and inspiring."

From Chapter IV but one quotation will be made which indicates in unmistakable terms the author's convictions with reference to Unitarianism and Universalism:

"No comfort is lent by our Lord to those who consider human life as predestined to holiness apart from the agencies of redemption which he brings to bear upon the soul. Unitarianism has insisted that human life is too good to be condemned, and Universalism, with equal insistence is proclaiming the ultimate salvation of all men. Neither doctrine issues from the teaching of our Lord."

Passing over without comment the excellent chapters on the "Redemptive Work of Christ," "The Death of Christ," "The Resurrection," and "Proofs of Christianity," we note what the author has to say on the old familiar themes of faith, repentance and baptism.

"Faith," he says, "is one of the factors necessary to the possession of the new life in Christ. It is not to be understood as a legal requirement, antecedent to a certain status of pardon. . . . That it assists in the securing of forgiveness is one way to describe a part of the truth. It is more in accord with the facts to say that it is one of the qualities in which the new life first expresses itself and proves its existence. It is essential to spiritual life. . . . Man comes to the perception and enjoyment of the true life by reason of faith as a resident quality of the soul. . . . Its absence deprives life of the quality essential to companionship with God."

In brief the author's contention is that faith, in its full scriptural significance, is a subjective moral force that makes for its possessor a spiritual experience which transforms his inner life and puts him in fellowship with God, rather than the mere compliance with an outward command to believe, followed by the external consequence of a legal status of pardon. And that when the soul is thus brought into sympathetic touch with God, the heavenly Father's heart responds with compassionate love and paternal forgiveness which had all along been held in waiting for his erring child:

"Repentance," says the author, "is sorrow for sin; but it is more. . . . Repentance is sorrow for sin coupled with

resolute will to sin no more. . . . It is not a reformation alone, but a transformation. Better still, by the grace of God, it is a regeneration, a change of being into likeness to our Lord."

In another paragraph, speaking of the relation of faith and repentance, he says:

"The relation of repentance to faith is intimate and essential. So close and abiding is their intimacy that they cannot be separated. They are indeed different aspects of the same act. Repentance is faith become operant; faith is repentance in the bud. The territories of the two words overlap; no clear line can be drawn between them."

This is well said, and indicates that the author has dropped his sounding line deeper than is frequently done by flippant writers and superficial thinkers. And, yet, alluding to the stereotyped and categorical way of putting the items of the gospel—Preaching faith, repentance, baptism, the subsequent teaching of believers, and the promise of forgiveness, of the gift of the divine Spirit, and of eternal life—he says:

"There is a value in just such a compact and categorical statement of the terms of the gospel, even though we are aware of the danger that something of the rich spiritual significance of the various elements thus grouped together may be lost in a desire to give the whole a mathematical precision of statement."

For analytical insight and syntnetic comprehension of the elements of the gospel; and for graceful utterance of valuable truth, this sentence, in the estimation of the reviewer, is the finest thing in the book.

In his chapter on baptism the author is especially happy in the treatment of his theme. Had his careful discriminations and his apt and wise presentations of the several phases of this subject characterized the utterances of our writers more generally we would have been saved the necessity of many explanations and much apologizing.

"Christian baptism," he says, "is an injunction of our Lord, having value both as a declaration of faith and as a memorial of the sufferings and glory of Christ. In its origin it appears to have been a Jewish rite of purification, the washing of the body in water."

The very fact that Christ accepted baptism in water—man's symbol of moral purification, and gave it a place in his system of religion, at once divests it of that rigid and severe aspect of a legal pronouncement and positive condition of salvation which has been assigned to it by some of our scribes.

Further on the author says:

"Baptism was a picture of purification. But with the redemptive consummation of Jesus' ministry came new meanings to the rite. It was now seen to portray in expressive manner the death, burial and resurrection of the Lord."

And again he adds:

"There came, accordingly, to be a third element in the symbolic character of the ordinance. It represented the Christian's death to sin, his burial of the old life and his resurrection to the new life of the Spirit. . . . Baptism is the point at which the joys and blessings of the new life begin. There is always danger, no doubt, that an act of this character will be invested with a value which it neither claims nor possesses, or will,

(Continued on page 73.)

Christian Pioneers and Their Work

FUNDAMENTAL PRINCIPLES.

NO. 2.



IN THE language of Alexander Campbell the first and great principle around which all others were correlated and subsidiary was: "Faith in Jesus as the true Messiah, and obedience to him as our Law-giver and King, the only test of Christian character, and the only bond of Christian union, communion, and co-operation, irrespective of all creeds, opinions, commandments, and traditions of men." This principle controlled every action and stimulated every thought of the great man who accepted it. With him it was a "constitutional principle," which lay at the very heart of the mighty work of restoring and reducing to practice "the single original form of Christianity expressly exhibited on the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian church; or anything as matter of Christian faith or duty for which there cannot be produced a "thus saith the Lord," either in express terms or by approved precedent."

To reach the end toward which he, with others, was striving, no way was open except to put into practice the principle that the Word of God, and especially the New Testament, is the all-sufficient and alone sufficient rule of faith and practice for Christians; to reject all human traditions and human creeds, as bonds of union and communion; to accept the plainest and simplest interpretation as the meaning of the Word; and resolve to follow where it might lead, no matter what cherished conviction, or cherished practice they might be compelled to surrender.

In the study of the Bible the historical principle or method was adopted, which included first "the historical circumstances of the various books, the title, the author, the date, the place, and the occasion of it." Second, in examining the contents of any book as respects precepts, promises or exhortations, who speaks and under what dispensation does he officiate. Is he a Patriarch, a Jew, or a Christian? To whom does he speak and what are their prejudices, characters, and religious relations. These principles and the commonly expressed rules of hermeneutics were to be followed. The message of these pioneers was a four-fold message. First to the world, the gospel must be preached in its original order and in the terms of the great commission; second, to the sects into which the church had been sadly and sinfully divided, thus weakening its power in the conversion of men; third, the proper division of the Word that each might receive proper instruction; and fourth, to declare the basis on which all Christians must unite that the prayer of Jesus might be realized. In form the principle by which the union of Christians could be had, was, first, "Nothing is essential to the conversion of the world but the union and co-operation of Christians;" second, "Nothing is essential to the union of Christians but the apostle's teaching or testimony." Not truth alone or union alone is sufficient; but truth and

union combined are omnipotent. They are omnipotent, for God is in them, and with them, and has consecrated and blessed them for this very purpose. Sincerely believing what they preached, these pioneers analyzed their message and urged with the vigor of the loftiest purpose that, "The Bible be substituted for all human creeds; facts, for definitions; things, for words; faith, for spec-

ulation; unity of faith, for unity of opinion; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion, for the mere profession of it; and the work is done." These were the basic truths and principles upon which these pioneers stood and with which they entered on a series of victories for Christ unparalleled since Peter shook the world at Jerusalem and Paul thundered at Athens.

F. M. GREEN.

Enrichment of Public Worship

By W. C. Hull

III. The Offering.



O PORTION of the service in the average church seems to form such a barrier to the spirit of worship as the offering. How may it be made to minister to the development of the spiritual life?

1. It should never be called a collection. It must be considered a voluntary offering unto the Lord.

2. Those who receive the offering should be men of dignity and piety, who command the respect of the community.

3. It tends to add to the impressiveness and beauty of the service if a prayer is offered by the pastor at the conclusion of the offering.

4. The reading by the minister of one of the following selections just before or during the offering would greatly assist the people to enter into the spirit of the service.

1. The earth is the Lord's and the fulness thereof. The world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; and the heights of the mountains are his also. The sea is his and he made it; and his hands formed the dry land. Every beast of the forest is mine, saith the Lord; and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee, for the world is mine and the fulness thereof. The silver is mine and the gold is mine, saith the Lord of hosts. Offer unto God the sacrifices of thanksgiving, and pay thy vows unto the Most High. Bring ye the whole tribe into the storehouse, and prove me now herewith, saith the Lord of Hosts. If I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.

Or the following:

2. Upon the first day of the week let each one of you lay by him in store, as he may prosper. Let each one do according as he hath purposed in his heart. Not grudgingly, or of necessity, for God loveth a cheerful giver, and God is able to make all grace abound unto you, that ye, having all sufficiency in all things, may abound unto every good work.

But as ye abound in everything in faith, and utterance, and knowledge, and in all earnestness and in your love, see that ye abound in this grace also. I speak not this by way of commandment, but as proving the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that

we through his poverty might become rich and remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

Or this:

3. Honor the Lord with thy substance and with the first fruits of all thine increase. Cast thy bread upon the waters and thou shalt find it after many days. Give and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye measure withal, it shall be measured to you again.

And Jesus sat over against the treasury and beheld how people cast money into the treasury. And many that were rich cast in much; and there came a certain poor widow and she cast in two mites which make a farthing. And he called unto him his disciples and said unto them, Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance but she of her want did cast in all that she had, even all her living. Lay up in store for yourselves a good foundation against the time to come that ye may lay hold on eternal life.

Or this:

4. As touching the ministering to the saints it is superfluous for me to speak to you, for I know your readiness of which I glory on your behalf; but this I say: he that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully. He that supplieth seed to the sower, and bread for food shall supply and multiply your seed for sowing and increase the fruits of your righteousness; ye being enriched in everything unto all liberality which worketh through us thanksgiving unto God. For the ministration of this service not only filleth up the measure of the need, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you through this ministration, God is glorified through the obedience of your confession unto the Gospel of Christ, and for the liberality of your contribution unto the work of Christ.

Thanks be to God for his unspeakable gift.

New Churches in Oklahoma.

O. D. Maple is organizing new churches in O. T., and he wants the names of all members of the church who are going to that new land. If you have friends who are going send their names. Bro. Maple went to Snyder not knowing anyone and organized a church in three days. The work would have been much easier had he known some one.

AT THE CHURCH

The PRAYER-MEETING

By SILAS JONES

Conversion.

Topic, Jan. 26-29; Ps. 19:7; Matt. 13: 14-15, 18:1-3; Acts 3:12-21.

AN incorrect translation is responsible for much false teaching on the subject of conversion. When a man reads, "Except ye be converted," he naturally concludes that the responsibility of his conversion rests upon somebody else. But when he reads, "Except ye turn," he realizes that upon him is laid the necessity of acting. If he believes the statement, he will ask concerning his own part in the transaction. Others may have a part in turning him to a better life, that is for them to consider; as for him, he will seek the Lord. He does not have to wait for the Lord to seek him, for the Lord is now and has always been seeking the lost.

He that turns, turns from something to something. Turning in a moral and religious sense implies the forsaking of that which is evil and the laying hold upon that which is good. There are habits of thought and action which are recognized as bad. The whole life may be dominated by wrong motives. In every life good and evil may be found. In some lives the dominant purpose is that the best shall be sought and won. Such lives do not need conversion. They need only to grow into strength and beauty. There are others in which the tendency is downward. The best things are not sought. These lives will be utterly ruined unless they turn. If they are merely drifting, they must set before themselves a task worthy of human effort and consecrate all their energies to its accomplishment. If they have been deliberately seeking the lower pleasures, they must seek them no more, but rather take as the object of their most earnest longing the highest pleasures, the pleasures of sound thinking and sacrificial living.

The proud, boastful man needs conversion. The secrets of nature and religion are for the humble. Great scientists do not dictate to nature, they accept without questioning what nature reveals to them. The mighty in the spiritual realm do not thank God they are not like other men. They wait to hear what God will speak, and they hasten to obey the command that goes forth. "I thank Thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes." This thanksgiving of our Lord has presented a difficulty to many. That difficulty is removed when we remember that the wise and understanding were proud and self-satisfied. The babes were humble and teachable. If our religion is not yielding us the comfort and power we crave and need, it may be that the fault is in our proud hearts. We may be far from the truth in spite of our efforts far from the truth in spite of all our efforts to find it. Let us remember the child to which Jesus directed the atten-

tion of his disciples. Perhaps we need to turn and become like the child.

What induces men to forsake their sins and seek righteousness? Is it because they fear the consequences of sin? Undoubtedly this is one reason. The prospect of a diseased body and years of misery has some influence on the wine-bibber and the glutton. The fear of hell has caused many a man to pause in his course of lawlessness. But will men become holy because they fear pain? Hardly. They will be holy when they seek holiness because they feel that holiness is a thing desirable in itself. We love God because he is goodness and love. If therefore the sinner is to be won from the error of his way it must be made plain to him that there is something in this universe worth gaining and there is some one worthy of the heart's deepest affection. The task of the church is to convince the world that God is love. As men learn the nature of God they will desire to turn away from all that is not in harmony with that nature.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

What If Christ Came to Our Town?

Topic Jan. 24—John 4:28-30, 39-42.

MORE than in any age of the world before, I believe, with the gladness of a great hope, is this question, in various forms, coming home to men's hearts. Notwithstanding the indifference of many, and the impotency of others, and the failures of reformers, this question beats at the gates of our cities, pound at our prison doors, and even finds an occasional entrance into our city halls. The agitation for civic righteousness, while it reveals many and miserable forms of corruption also shows that the conscience of Christian citizens is awakening. Back of all the greed and "graft" of municipal corruption is the still small voice of virtue crying in our streets. And the voice of One crying in the wilderness is sounding the clarion call to judgment and repentance. The herald of the coming Christ is here! Indeed, Christ is already here, though, like the disciples of old, our eyes are holden that we know him not. The hour of judgment has struck. The time has come of which Christ spoke: "There is nothing hidden that shall not be made manifest." "Turn on the light," is the motto of the free public press of to-day. It is the very spirit of Christ. The method may be objectionable, at times, but all things that cometh to the light are made manifest. And therein let Christians rejoice. With all its faults I dare affirm the press of our land is the great right arm of righteousness. Let the pulpit and the church and the Christian Endeavor society stand by an enlightened and fearless press. There is an awakening conscience and an increasing moral earnestness being manifest in our great dailies. Just recently William T. Stead has begun the publication of a daily journal in London to be devoted to moral, municipal and Christian and civic reform

and righteousness. Such an enterprise indicates the moral trend of the times. There is hope in the world's wider outlook notwithstanding wars and rumors of wars. But what if Christ came to

Our Town?

This is really the practical question. Are we looking for him? Are we getting ready? Do we seriously want him to come? Do we believe on him ourselves? This is the first thing. We can't get others to believe on Christ and the possibility of personal and political salvation without something of the process of self-revelation experienced by the Samaritan woman. And Christ is revealing men and women unto themselves. There is more sense of public weal and of personal responsibility, I dare to affirm, in spite of Iroquois theater revelations of shameful neglect of private and public duties. Christ comes, may we not reverently believe and confess with humanity, yet with hope in the revelations that follow such calamities. He is constantly revealing our humanity to ourselves, and calling, out of flood and flame and crime and individual and national misfortunes, to higher and holier living, and a better sense of moral and spiritual supremacy. May we open our eyes to see Christ in all that vitally concerns the welfare of the community where we live.

The BIBLE SCHOOL

JESUS CALLS FOUR DISCIPLES.

Golden Text: John 8:31. If ye continue in my word, then are ye my disciples.

Lesson, Luke 5:1-11.

JESUS, after his rejection at Nazareth came and dwelt in Capernaum. Here he found the people eager to listen, and from Simon's boat he taught them. Immediately following his temptation he had been pointed out by John the Baptist as the lamb of God. At that time he attracted a small group. But they evidently did not realize the authority of the one who had spoken to them. But on this occasion Jesus repeats his call to the four. He has had opportunity to study them. He chose them not for what they were, but for the great possibilities which were to be realized in and through them.

As we look upon that scene in the gray dawn of the new era what could seem more pitiable and weak when viewed in the light of merely human endeavor. We see an old man in the background and four younger men at closer range. They look tired and discouraged. All night they have toiled but have taken nothing. They are approached by a young man, whom they have met before. He proceeds to teach the multitude. We can well imagine him speaking unto them some of the parables that he used upon other occasions in the illumination of spiritual truth. But it would seem that he must use still other means in order to impress upon these four disciples the urgency of the work to which he had called them. They were experienced in fishing; he was not; yet he directed them. Night was the proper time, this

(Continued on page 66.)

Bible Study Union Notes*

Blakeslee Old Testament Biographical
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LESSON FOR JANUARY 31, JACOB'S
RETURN TO CANAAN. HIS
CHANGED CHARACTER. SCRIP-
TURE SECTION, GEN. CHS. 29-33, 35.

I. Historical Notes.

BY DEAN FRANK K. SANDERS, D. D.,
Yale University.
The Real Jacob.

THE story of Jacob, as we have it handed down, is a skilful emphasis of the Divine method of discipline in case of a richly endowed and promising, yet untrained and misdirected, personality. It requires no depth of insight to see the relative value of a Jacob as contrasted with the fickle, short-sighted, unpractical Esau far as our sympathies carry us in the latter's favor. Nor do we regret the incidental lessons in sharp practice administered to the crafty Laban by one far more clever than he. The writer's sympathies were with Jacob, yet rather with Jacob who emerged after discipline into a nobler type of life, guided by a richer sense of subordination to God, than with the cunning, resourceful, audacious man who lived by his wit. He shows us with a few bold strokes how the larger, broader life came to be.

His Struggle With God.

The story of the wrestling at Peniel must always be a puzzle to the reader who demands a literal explanation of each detail. That this mysterious experience by night on the river bank alone marked the turning point in Jacob's career has often been noted. That it was in actual fact a struggle of his soul with God, to whom he finally submitted, is the outstanding truth. It has historical significance in a sense not often mentioned. What other writer than a Hebrew would have dared to portray in this bold fashion a struggle between the Almighty and a man. Just because the Hebrew had grasped the relationship between God and man as one of co-operation and mutual freedom, he could picture a man as fighting with God in a struggle which was not altogether ludicrous, since God would be reluctant to use his unquestionable power.

The Details of His Life With Laban.

The story of Jacob's discipline is crowded with details of archaeological interest. The boundary covenant and the stone or cairn which commemorated it, find frequent illustration in ancient records. Landmarks were sacred and protected by divine sanctions even in the case of the neighboring farms or villages. Even in Babylonia, where written deeds were as common as among us to-day, this visible token of property limits was in almost universal use. As regards the incidents of Jacob's marriages and years of service as a shepherd, missionaries from the Levant often comment upon the curious faithfulness to the customs of Bedouin life which the narratives exhibit. The prejudices, conventions, speech, habits, manners—all are to the life—and show that the writ-

ers had every intention of sketching, with accuracy and sympathy, a set of real personalities. Jacob's relationship gave him a welcome, but did not protect him from sharp dealing. His marriage with Leah, once accomplished, could not be repudiated, yet did not hinder his pursuit of Rachel. Being without the means of giving their father an adequate bride-price, Jacob proposed to work it out as a servant without other wages than his support. He could not detect the trick of substitution because of the custom of closely veiling the bride, who was, in all probability, even in the case of Leah, only a young girl. The names of the children were expressive of the events or ideas connected with their birth and might have been altered, on similar occasions, in later life, as readily as his own. A name in the East has significance rather than stability. It is likely to have some sort of meaning.

II. Explanatory Notes.

BY REV. G. CAMPBELL MORGAN, D.D.
Jacob in Haran.

There is no doubt truth in the statement that environment has much to do with the formation of character. It is equally true that a man's character is not changed merely by the change of environment. Jacob at Haran was the same man who, as a fugitive, fled from Canaan. We see the same characteristics manifesting themselves in his dealings with Laban. It is not place, but grace, which enables a man to say "old things are passed away."

Yet again, if we simply contrast the two men, Jacob and Laban, Jacob is certainly the superior character. Laban is a type of the mean man who will take advantage of godliness in others for increasing his own material wealth.

Whatever we may think of Jacob's godliness, there is a sub-consciousness of God's purpose restraining and constraining him. He never loses sight of the hope of the covenant of God, for his sin is not unbelief in the attainment of that promise, but impatient, imprudent efforts to force the fulfillment. Consequently Laban takes advantage of his convictions and makes them serve his own purpose.

Through all the long years of exile, Jacob is seen as the man keen, shrewd, astute, managing everything, pressing contradictory circumstances into his service, determined to overcome in the sheer strength of his own capacity for manipulating events. Magnificent as this quality of character may be, it has its limitations. It cannot work the miracles of faith, hence it knows nothing of the experience which goes from strength to strength. Jacob under any circumstances God-ordained, would have found undisturbed peace; but with all his determination of character, peace was a stranger to his soul.

Jacob Facing His Past History.

At last, tired with the conditions of his service, he breaks from Laban, and starts back for his own country. And now the old difficulties confront him. What memories are awakened. The mean mistakes of the past come up before him, and he realizes that the supreme difficulty in the way of his enter-

ing into that which is God's purpose for him, is one which was created by his attempt to insure to himself the blessing designed for him. Esau stands out in his vision threatening revenge; and the anger of that brother, robbed of his father's blessing, sends disturbing fears to Jacob's soul. Read the preparation which Jacob makes for the meeting of Esau. He "was greatly afraid and distressed." He begins to understand his own limitations, and the discovery inspires the prayer, "O God of my father Abraham, and God of my father Isaac. * * * Deliver me, I pray thee, from the hand of my brother, * * * for I fear him." And then as a last resort he spends the night alone.

Jacob at Peniel.

We have no clear statement as to the reason obtaining in the mind of Jacob for his staying behind by the brook, but it is more than probable that he remained for meditation and prayer. He was baffled. His own strength of character failed to sustain him, and possibly remembering God's deliverance from Laban's anger, he sought the power "mighty to save."

It is now that God, in the person of the supernatural visitor, takes hold of him, and finally teaches him his own weakness by overcoming him in physical conflict. It is an utterly erroneous idea to suppose that Jacob overcame at the brook, as he had done elsewhere, by sheer force of will and character. It was at the moment when, conscious of defeat, and when the hard determined man was melted to tears, and cried out in sobs, that he reached the point of victory. The prophet Hosea gives us the key to the situation (Hosea 12:4).

Faith in God which yet is so weak as to express itself in self-confidence, gains no victories, and procures no blessings. But for the final fulfillment of divine purposes God has to take hold of a man in such condition and, by crippling him, break down his self-confidence, that his dependence may be wholly upon Himself.

THE BIBLE SCHOOL.

(Continued from page 65.)

was day. Doubtless with many misgivings and with little hope of success but with respect and a measure of faith they obeyed. Peter has a new vision of Jesus' power and at the same time a new vision of himself. He has come face to face with Jesus as he never had before. We see his impulsiveness. We can scarcely believe that he really desired that Jesus should leave him. He felt how unworthy he was, and yet just such a one Jesus called to be his "rock Apostle." He went to men who were busy, men of simple faith and contrite hearts in order that he might choose for himself that inner circle who should stand near him. Their whole course of life was to be changed from this time on. What choice was this? Little did they realize at that time its far-reaching consequences. They became his devoted followers even unto death.

Preachers Wanted.—Iowa wants a number of preachers who can work for \$600 to \$800 per year. Please write J. H. Bryan, Des Moines, Ia.

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

AMONG THE NEW BOOKS

The Next Step in Evolution. By I. K. Funk. Funk & Wagnalls Co. New York, 1902. Pp. 106. 50c net.

The material embraced in Dr. Funk's suggestive little volume first appeared as an introduction to a revival of the story of "Salathiel," by Geo. Croly, rechristened "Tarry Thou Till I Come." The author attempts to show that the next step in evolution is to be the spiritual coming of Jesus Christ. The opening chapters deal, in the briefest possible manner, with the steps by which life has progressed from the vegetable kingdom to the kingdom of the natural man. In each instance emphasis is laid upon the thought that ages elapsed before the material of each lower order was made ready for the introduction of the type-life of the next higher. When the author comes to speak of the step from the kingdom of the natural man to the kingdom of the spiritual man, he says: "In the fullness of time there was developed in man what may be called the spiritual protoplasm. Man was made ready for the introduction of the spiritual type-life. When all was ready whence came this new life? As was true of the other kingdoms it could not come from below. Again the life came from above. It came with the new birth of a spiritual type-life into the evolutionary order through the hereditary chain in strict accordance with the law followed in the preceding kingdoms. The cradle at Bethlehem flashes a searchlight down the spiral stairway up which man has come from platform to platform, kingdom to kingdom. Here we see clearly that the type-life of the kingdom of the spiritual man is born from above into the hereditary chain of evolution. Jesus is born a natural man and yet possesses the life of the kingdom next higher, and proceeds to lift the natural man by a new birth into the kingdom of the spiritual man. He is born the Son of Man and the Son of God, bridging the chasm with his own being." The remaining chapters, which briefly set forth the laws of growth in this new kingdom and indicate present manifestations of progress, abound in rich and inspiring thoughts, of which the following are samples:

"Christ came the first time into men's vision by coming on the plane of their senses. He comes the second time by lifting them up to his plane of spiritual comprehension."

"In the earlier days, to discover a great man, the measuring-string was placed around the muscle. Then came the time when the measuring-string was placed around the head. But the time comes in the rapidly advancing future when the measuring-string will be placed around the heart, and he who measures most there will be most conformed to the Master, for he is greatest who most fully gives himself for others."

"To be a Christian is not to get somewhere, but to be something, to be recreated in the image of the Father, the living God, after the pattern of Christ Jesus."

"God listens to prayer with his ear on the man's inner heart, not at the lips,

and an answer to prayer is the growth of the inner nature into fitness to receive the request."

"But man must be good because it is good to be good, not because he escapes from wrath or receives some benefit."

"In the inner kingdom we ask only for right disposition; this is infinitely better even than right thinking. For those who are rightly disposed go forward and upward even while they sleep."

This book deserves a wide reading. It is equally commendable for its scientific temper, for its deep spirituality and for its fresh and suggestive interpretations of the Master's teachings.

W. C. HULL.

My Four Religious Teachers, by H. Clay Trumbull. Sunday School Union, Philadelphia. Cloth, \$1.00.

This volume has a fresh interest now that Dr. Trumbull has gone away into the great silence. By this, as in other of his inspiring writings, he, being dead, yet speaketh. This book is especially interesting to the uncounted friends of Dr. Trumbull for its elevation of the influences that largely molded his mind in youth, and which continued with him in his maturity, and made him probably the brightest representative of unsectarian Christianity, in his chosen field, as editor of the most widely-known Sunday school journal in the world. The volume gives brief and appreciative biographical etchings of Charles G. Finney, David Hawley, Elias R. Beadle, and Horace Bushnell. The first and last of these are still quite well known in religious circles. The others are among those humbler men, no less faithful in their spheres, whose memory is cherished by such warmly sympathetic natures as H. Clay Trumbull—a proof of his own greatness in that he could thus to the utmost most appreciate the worth of the great and the humble teachers of his young manhood. The personal element is the charm of this, as of all of Dr. Trumbull's writings. It is not simply what he says, though always worth the saying, but the sympathetic way in which he says it, that gives grace and strength.

The Magic Forest. By Stewart Edward White. New York: The Macmillan Company, 1903. Cloth, 12mo, \$1.50.

This is a charming child's story, recounting the adventures of a small boy, who in the dead of winter strayed from a Pullman sleeping-car on its journey across the forests of the Northwest and came upon a band of Indians who took him with them far to the North, where for six months he made his home with them. During this period he went through all manner of strange adventures among his dusky companions, to be restored at last to his astonished and grief-stricken parents when the tribe again went southward at the close of the season and struck the line of the Northern Pacific. The pictures of Indian life are delightful, and the book is exceedingly interesting. It is embellished with a large number of illustrations, several of which are in color.

Altar Stairs.

The Great Teacher taught his best lessons by stories, parables, and no one has been able to find a better or more successful method. "Altar Stairs" is a grand and wholesome story. Its purpose is grand; its facts are stimulating; its characters are clearly drawn; its literature strong and clean. It is not a love story and yet the principle of love runs through it all. It is not a theological treatise and yet it deals a tremendous blow at the "fallacies of free thought." It is a book whose value may rejoice in the present and brighten the future.

Kent, O.

F. W. GREEN.

Last week the Board of Church Extension received \$1,000 on the annuity plan from three different friends in Missouri. Two of these were gifts of \$300 each and one of \$400. The last of these is the 103d gift to the Church Extension Fund on the annuity plan. These three gifts mean that three new churches will be built at once in our new mission fields. The board has received \$7,800 on the annuity plan since the first of October. Write to G. W. Muckley, Cor. Sec., Kansas City, Mo., concerning the annuity plan.

Dedication at New Brunswick, Ind.

The writer met with this church on Lord's day, Jan. 10, preached the opening sermon, raised money enough to pay all debts with \$200 surplus, and dedicated the house. Bro. S. D. Smith of Ladoga preaches for them part of the time and he is doing good work. The congregation at the dedication was large, the singing fine, the giving liberal, and the preaching as good as we were able to do. Seldom have we seen a field that seemed so white for the harvest as the one at New Brunswick.—L. L. Carpenter.

THE WAY OUT.

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts, being predigested and all nourishment, succeeds, usually from the first trial.

A lady of Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth, and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and her bowels were in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it, putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times when I can eat nothing else at all but Grape-Nuts. I am steadily improving and know it will entirely cure me in time. I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

HOME AND THE CHILDREN

MAKING A MAN.

Hurry the baby as fast as you can,
Hurry him, worry him, make him a man.
Off with his baby clothes, get him in
pants,
Feed him on brain foods and make him
advance.
Hustle him soon as he is able to walk,
Into a grammar school; cram him with
talk.
Fill his poor head full of figures and
facts,
Keep on a-jumping them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him
to grab
Of every known subject a dip and a dab.
Get him in business and after the cash,
All by the time he can grow a mustache.
Let him forget he was ever a boy,
Make gold his god, and its jingle his joy.
Keep him a-hustling and clear out of
breath
Until he wins—nervous prostration and
death.

—New Orleans Picayune.

Uncle John—Well, Mary, my dear,
what a long time it is since I saw you!
And so you have a little sister now!
I suppose she cries sometimes? Little
Mary—Cries? I should think she does!
I never knew any one who seemed to
look on the dark side of things as she
does.

THE FARMER AND THE ROBIN.

It was a kind-hearted farmer in the
Michigan fruit belt who turned the noz-
zle of the insect spraying hose away
from a plum tree in which a robin with
an appealing eye had its nest. The
husbandman used the hose on all his
other plum trees, but when he came to
pick his crop, lo, the robin tree yielded
fourfold that of the others. The kindly
farmer saw a great light, and now says
it would be well if every plum tree bore
a robin's nest.

Po'terhouse.

Two colored barbers, one an old man
and the other a younger one, had the
shop. The young one took off his apron
and started for the door.

"Yo's gwine to get a drink?" asked the
elder.

"Dat's what I'm gwine to do."

"Go and get yo' drink. I used to do de
same thing when I was young. When I
wuz fus' married dah wuz a ginmill next
to de shop wha' I wucked, an' I spent in
it fifty an' sebenty cents a day outen de
dollah an' half I eahned. Well, one maw-
nin' I went into de butchah shop, an' who
shood come in but de man what kep' de
likker shop?"

"Gib me ten er twelve pounds po'ter-
house steak," he said. He got it an' went
out. I sneaked up to de butchah and
looked to see what money I had left.

"What, do you want?" said the
butchah.

"Gib me ten cents' wuf o' libber," wuz
my remark.

"It wuz all I could pay fur. Now, you
go and git your drink. You'll eat libber,
but de man what sells you de stuff will

hab his po'terhouse steak—de man be-
hin' de ba' eats po'terhouse; de man in
front eats libber.

"I ain't touched de stuff fo' thirty years,
an' I am eatin' po'terhouse myself."

A seven-year-old boy didn't know his
lesson, and raised his hand. "What is it,
Jamie?" "I must go home with a head-
ache." The teacher said, "Oh, I wouldn't
go now!" and Jamie went back to his
seat. Soon his hand was raised again.
"My tooth aches so bad I can't stay a
moment longer," he said. The teacher
looked at his teeth, found them in re-
markable fine condition, assured him the
pain was imaginary, and went back. She
had just become absorbed, when a wail
from Jamie's seat caused her to say
rather impatiently, "What is it this time,
Jamie?" With tears in his eyes Jamie
answered, "It's the stomach-ache, and my
stomach's so far down that you can't
see it."

A FACE.

'Twas a face I shall never forget,
Years may do what they will,
For though memory serve me but lily
In thought it will still
Be imprinted; yea, though life depart,
That strange face shall remain;
Its features indelibly etched on my
heart,
And I count it but gain.

'Twas not handsome—indeed it was
worn;

'Twas a man's who had wrought
Out his course through much struggle,
yet borne

High aloft in his thought
A great purpose, sublime in its scope;
All the features, in fine,
Seemed to mirror the soul with its grand
aspirations and hope,
And reflect the Divine.

In my folly I thought man a beast—
But no more—in that face
Was reflected a God, and to-day one, at
least,

Has new hopes for the race;
For the meaning disclosed by those eyes
Was ineffable love.

'Twas no vision of earth; 'twas the light
of the skies
Somehow caught from above.

C. R. W.

THE POWER OF MUSIC.

The author of "Legends of Woburn"
tells the following story of his dog:

"One day as my dog was sitting lis-
tening to my performance on the violin,
it occurred to me to test the extent of
his natural and acquired musical ability.
So I dropped down in playing to the G
string, and in a soft, low tone began a
minor air from Mozart. It was really
astonishing to witness the effect upon
the dog. As the minor tale told by the
violin floated on the air, the tail of the
dog grew limp, lost its curl, and soon
lay stretched out perfectly flat upon the
floor, while he bowed his head and
drooped his ears, occasionally casting up
his eyes to my face, as much as to say,
'Isn't it beautiful?' He was musically

mesmerized, dog-gone, 'lock, stock, and
barrel.' I now changed to a lively meas-
ure. At once his ears picked up, his tail
left the floor, curled up again, and be-
gan to wag, keeping time, as I thought,
with the music. Soon he rose and frisked
about, his whole demeanor being com-
pletely changed; while, as I closed, he
said, in his way very plainly, 'Much
obliged for the treat; you see I appre-
ciate it.' Can anyone say that animal
had no music in his doggy soul?"

THE COURTESIES OF HOME.

How polite we are to strangers! how
pleasantly we speak! how quick we are
to stand aside, place the chair, smile
our sweetest, and assume our blindest
tones! But what a wintry frost chills
some of us when we close the door on
them, and turn to our dearest, who wait,
so wistfully, for the daily bread of love!

Men are greatly to blame in this re-
spect. They suppose their wives under-
stand them, and are able to live on the
profuse expressions of affection which
ushered in their married life. Nothing
would startle them more than to find the
wife in tears because they had not
kissed her lately, or had kissed her
coldly, or spoken a little roughly.

"I thought you would know better,
and were trusting me entirely; surely
you don't need me to keep telling you
that I love you."

"Yes," the wife answers from her
mist of tears, "of course I know it, only
—only—it is nice to hear you tell me
so."

Ah, heart of woman, what wilt thou
not bear or do, if only thou receivest
thy meed of tenderness!

But men get worried and overtired;
they return from the jostling crowd of
human life perturbed and fretful, and
are tempted to vent on the home circle
the irritation which they have been re-
straining all day. They forget that a
very sensitive nature has been probably
contending with an equal crowd of tiny
worries in the home, and has been count-
ing all day on their return as an oppor-
tunity of obtaining sympathy and coun-
sel. If that long-looked-for moment of
home-coming lets in the rasping east
wind, instead of the sweet, soft west, is
it to be wondered at that the heart-
strings get strained to breaking?

A man has no right to be sullen, mo-
rose, or touchy; or to answer wifely
questions, even though they do savor
of curiosity, with impatience. She is as
much a queen as in those old courting
days, when he worshiped the ground she
trod on, the air she breathed. And just
because she has given up all other men
for him, and can turn to no other for
a tender word or look, he is the more
bound to see that she lacks nothing
which might be included in his solemn
promise to love, honor and keep her in
sickness and in health, till death should
them part.

If men would treat their wives with
as much courtesy after the wedding day
as before, life would be one long court-
ship; the noblest qualities would be
brought out in the woman of their choice,
and the home life would be so encircled
with the warm radiance of love's Gulf
Stream as to defy winter's icy touch. It
is wonderful to see how courtesy serves
as a palisade which shelters the tender
bloom of love from the cold, nipping
blast, which in so many cases is fatal.

(Continued on page 71.)

NEW SERIAL STORY A WIND FLOWER

By CAROLINE ATWATER MASON

V.

AN alcove at the end of the upper hall, with casement windows opening upon a balcony, was a favorite nook for letter writing at Whippany Inn, and here Mary Herendean was sitting alone, bending over her portfolio, when Eunice ran upstairs breathless and excited from her interview with Miss Barringer.

"Oh, Mary," she exclaimed, seeking to hide an undercurrent of apprehension beneath a manner of confident gladness, "such a wonderful thing has happened!"

"What is it, love?" asked Mary.

"I am going with Miss Barringer to the service at Torridge to-morrow. She has asked me to walk over with her. I am sorry if it should be a little inconvenient, but I really could not refuse."

Mary Herendean's face changed. "No, Eunice," she said in a very low voice, "thee cannot mean that thee has promised to go to that service to-morrow."

"Yes," replied Eunice, with a certain inward quaking, "I have promised."

"But thee must have forgotten what we were speaking of a few days ago."

"I did not forget, but I consider myself old enough to judge what is right in such matters, and decide for myself. I am sorry if thee is displeased, Mary, but I am really going."

Mary rose and looked at Eunice, deeply stirred with pain and indignation. The young girl had learned from past experiences to beware the fury of one so patient under ordinary testing, and her eyelids drooped, though her mouth was firmly set.

"I am so angry, Eunice, that I do not feel as if I could talk about it with thee." Mary spoke quickly, not raising her voice, but with a vibration of feeling in it, startling in one usually so self-contained. "It is thoroughly wrong, what thee is doing—unworthy, disloyal to thyself, to all of us."

Neither of the sisters in the strained excitement of the moment had observed that Father Norman had entered the room from the balcony, where he had been sitting alone, unknown to Mary, and they both turned in surprise at the sound of his voice.

"Pardon me, Miss Herendean," he said, bowing with gentle courtesy; "I have unwillingly heard your conversation and even though I may run the risk of drawing your displeasure upon myself, formidable as that would be," and he smiled slightly, "I am going to be bold enough to say a word on your sister's behalf."

Mary Herendean, confused and startled, stood before Father Norman, dispossessed for the moment of her wonted serenity and poise, while Eunice, with tears on her long lashes, and grieved, piteous mouth, looked up to the newcomer like an innocent chidden child appealing for defense.

"It is only this. Her desire to attend Holy Communion to-morrow morn-

ing would seem an innocent and pardonable one. Surely it can contain no element of wrong so great as the indulgence of anger."

Father Norman spoke with a tone and gesture in which a touch of priestly authority could be distinctly felt, and Mary Herendean found herself strangely moved by his rebuke.

Father Norman had crossed to the entrance of the writing room, but stood a moment longer, adding with kindly but distinct emphasis:

"Even though our forms of worship may be widely different from yours, we have learned to look for the sweetness of tolerance and Christian charity from Friends," and his direct searching eyes rested full upon Mary's.

A sudden color rushed to her cheeks. His misapprehension of the cause of her anger was palpable; her sense of justice rebelled against the imputation of sectarian prejudice, and yet she could not speak. To justify herself would be to accuse the child she loved. But Eunice—she could not fail to see what was so obvious; she could not fail to say out what they both knew perfectly to be the actual ground of this disagreement.

It was only an instant, perhaps there was not time; Mary tried to think so afterward. Then Father Norman had left the room, and Eunice had not spoken.

"Perhaps thee will learn how to control thy temper better," said Eunice softly, as she turned to go to her own room.

Mary did not speak; but she looked at her sister as she walked lightly down the long hall as one who comprehended her not.

Left alone, Mary had no time to taste the bitterness of mortification and wounded feeling, for the practical consideration of what was to be done in the premises engaged her of necessity. It was ten o'clock already, and she had promised to go to the Lewises in the early morning. After a little consideration she wrote a hurried note to a good friend of her father's, Joseph Willits, a small farmer of South Whippany, begging him to come and remain with her father during her necessary absence. This note she dispatched by a special messenger, a matter of no small difficulty at this hour.

VI.

An hour later, at the close of the evening, Father Norman encountered Miss Barringer at the foot of the staircase. He had just come in from a late walk, for the night was fine and the mountains majestic under the stars. Miss Barringer returned his greeting with a brilliant smile, and looked, in her delicately tinted evening dress, on nearer view, not at all like a common flower, Father Norman reflected, recalling an earlier fancy.

"You have enjoyed the evening, Miss Barringer?" he asked.

"Oh, yes. You know I dearly love to

dance, Father Norman," she replied. "You never do those things, of course?" she added, with a certain hesitancy not usual to her.

"I do not happen to, myself," he answered; "but it is one of the signs of the church's greatness that it so expressly recognizes the whole round of our human need, for gay as well as for grave."

"Yes," responded Miss Barringer quickly, "how different it is from the doubtful and uneasy attitude of the sects on all these matters. Formally, you know, they feel called upon to condemn and renounce 'the world,' as they call the gayety of life, but practically they follow it just as far as they dare."

Father Norman listened to the clear, assured conviction of these utterances with unmistakable interest, and for the moment the austere melancholy of his face gave way.

"Yes," he replied, "they are placed in a peculiarly equivocal position, most deplorable to witness. This very thing, it appears to me, is one sign of their decay. The original impulse which impelled them away from mother church has lost its power, exists only as a dead letter."

"Then, do you not think, Father Norman, that as they have really lost their *raison d'être* as separate bodies, they will gradually drift back into the unity of the truth?"

One would hardly have anticipated the ecclesiastical fervor with which these words were spoken in a girl of Miss Barringer's type.

"Oh, I look for it," Father Norman replied with subdued fire, clasping his hands behind him and dropping his head in an attitude, habitual with him when thinking; "but it will not be in our time, Miss Barringer, I fear, unless the whole church can be aroused to a sense of its opportunity, the opportunity which is before us at this very hour, I sometimes believe, to restore all Christendom to catholicity."

"What a glorious thought!" Miss Barringer said, her fine eyes kindling and her whole face lighted with responsive enthusiasm.

But even as she spoke, Father Norman lifted his head, and looking in his face Miss Barringer perceived with wonder, that its habitual melancholy had returned and all the light of enthusiasm had departed. Something like a sigh escaped his lips.

"This human nature of ours is a strange thing," he said with a faint smile. "It will bear watching," he added whimsically.

Although puzzled, Miss Barringer was quick to meet his altered mood.

"I see how you mean," she said gently, although she did not in fact gain even the faintest perception of what was going on in his mind, and then, skillfully turning to another subject, she said:

"Speaking of the various sects, do you know, Father Norman, that I am really rather interested in this Quaker family who are here at the inn? Did you know that they are Coalport people? I never heard of them at home, but they strike me as quite unusual. You know there is nothing in the world so aristocratic, in its way, as one of those old Quaker families, and Moses Herendean impresses me as a perfect specimen of that type."

Father Norman had looked up quickly at the first mention of the Herendeans.

"Yes, a fine old man," he said, nodding gravely.

"Now their conception of life is different again from all the other sects," Miss Barringer remarked; she was evidently not unwilling to prolong the interview. Father Norman was not often available for social purposes.

"Yes," he replied; "there is a body in which, theoretically, every man and woman is called to the religious vocation. They, too, have declined from their initial conceptions, but with minor differences the entire sect might be fitly described as a sisterhood and a brotherhood, living apart from the world, distinguished by dress and speech and occupation—in short, they have really, in a degree, the notion of dedicated lives."

"Why, Father Norman," exclaimed Miss Barringer, "I have always thought of Friends as being at the very antipodes from us, but as you describe them, they almost seem to come nearer to the ideals of the church than any of the other denominations."

"In a partial sense that is true. For instance, there can be such a thing as a ritual of silence," Father Norman said briefly, with his rare smile. "But, good-night, Miss Barringer; I fear I have detained you inconsiderately," and he was about turning to leave her, when he paused, and with a shade of embarrassment on his face, said:

"By the way, if Miss Herendean, the younger sister, should go with you to the celebration in the morning, let me suggest that you try to help her a little in understanding the meaning of the service. I fancy it may be altogether new to her, and possibly a little confusing at the first."

Miss Barringer readily acquiesced in this suggestion, and pursued her way up to her room with an expression of peculiar satisfaction on her face.

In his own room that night Father Norman sat long by the open window, musing.

"I did not know those people were from Coalport," his thoughts ran on; "I wonder that it did not occur to me at once. It all comes back to me now clearly. Years ago my mother was something like an intimate friend, if I remember correctly of Moses Herendean's wife. Let me see. Mrs. Herendean died when I was a little fellow, not ten years old, I should think, but I remember it because her death was tragic and affected my mother so deeply. She was burned in trying to save her baby from a fire which was caused by the explosion of a lamp in her bedroom. I know the house where they lived perfectly, the old brick mansion down in Willow street. I wonder if they live there still. I have heard nothing of any of them in years."

"Now, let me see, that child might be the older of these two girls; doubtless there was a second marriage, but of that I never heard that I remember. That would account for the striking difference between the two sisters. The elder has some fine points; evidently she has the capacity for a high devotion to duty along narrow lines, but what an embodiment of suppressed wrath she was tonight. A pity for such a woman to be so controlled by prejudice. Her anger would have been positively majestic if it had been for a righteous cause. Plainly

she is a Quaker through and through, of the most primitive stamp. The sister is distinctly of another strain. A lovely creature!" and Father Norman smiled slightly as he recalled the slender figure of Eunice as she stood before him looking up as if for protection from her sister's wrath.

"Poor little thing!" his thoughts ran on, "what solemn, innocent eyes she has, like those of a sweet child. The Quaker atmosphere produces a very different temperament from that of the restless, modern world-spirit. What could be more striking, in a way more suggestive than the juxtaposition of that girl and Florence Barringer? Each is interesting in her way. Miss Barringer spoke of the aristocratic quality of such a family as the Herendeans. I suppose that would rather impress her. I used to know something of their ancestry; I remember hearing my mother say that the Herendeans were English gentlefolk in Oliver's time. Yes, yes, and it was only the last Barringer who kept a small market in Lower Coalport. A good Methodist lay preacher he was, but ignorant and especially bitter against everything which he called 'Popistical.'"

"Possibly the Barringers prefer to forget the old man, but they ought not to be sensitive in that regard; their family history is precisely according to the American genius, and by no means one to be ashamed of. But I wonder if that little girl will carry her point and go to the service to-morrow," and with this thought of the morrow Father Norman's face grew graver, and rising he took down from a shelf a volume of John Henry Newman's sermons, and was soon deeply immersed in devotional thought and contemplation. Above his narrow desk hung a small, finely carved crucifix of old ivory, to which he raised his eyes at intervals, crossing himself devoutly.

But once, in the midst of his meditation, came the sudden darkening of his face as once before that night his head sank upon the desk before him and he wrung his hands until the veins knotted hard upon them. Something like a groan was upon his lips, and with it an audible cry:

"O my God, remove this temptation far from me."

VII.

Between lovely meadows, dew-spangled and fragrant, Eunice Herendean had tripped, light of foot and heart, by the side of the stately Miss Barringer to Torridge old town.

Why should she not be light of heart? Mary was already on duty in the Lewis cottage. Joseph Willits had responded promptly to the summons, and their father accepting the services of a fresh attendant submissively, and well satisfied with a new hearer for certain chapters of the Memoir, had treated his dear little daughter with tender indulgence. Mary plainly, to the mind of Eunice, stood convicted of having made an uncalled-for scene, and the younger sister had decidedly the advantage of the situation. As to the moral quality of her action, no scruple regarding it came to disturb the equanimity of Eunice's young spirit. Was not all well if it ended well? Serene in this mildly Machiavellian philosophy Eunice went on her way rejoicing.

Their talk on the way to Torridge was largely of Father Norman, his ascetic life, his wonderful devotion to his work,

the marked advance along the line of ritualism which he had inaugurated as rector of St. Cuthbert's, the complete confidence with which his people followed him, above all, the profoundly moving fact that it was almost certain that he would never marry. This Miss Barringer felt to be the final and most affecting touch in the picture she drew for the wondering Quaker girl, of Father Norman as a medieval saint fallen upon this present evil time.

"Our only fear at St. Cuthbert's," she remarked as they approached the church down the village street, "is that he will never be satisfied until he joins some brotherhood, where he may carry out fully his ideal of the Christian saint in a monastic life." Miss Barringer's tone imparted a touch of exalted sadness to this suggestion, and Eunice found herself sensibly affected, although at first thought it had struck her as rather droll to think of a Protestant Coalport gentleman becoming a monk.

The church, a memorial to some wealthy lover of the little mountain town, built of stone and approached through a grassy and shaded churchyard, was almost tiny in its proportions and built on the model of some of the ancient English country churches, low and long, with the square Norman tower, and narrow, deepset windows. The bell was ringing, but it was still early, and the two girls were among the first to enter the door.

Coming in from the clear radiance of the morning, Eunice could at first scarcely discern the interior of the church; the light was dim, passing through the small stained windows, but in the distance against a deep red background gleamed out sharply a cross of burnished brass, with candles burning on either side. This only had Eunice taken cognizance of, when she saw with amazement and confusion that Miss Barringer had sunk upon her knees and with eyes fixed upon the cross was in act of profound and adoring reverence. Eunice wondered if she would take it ill that she did not do the same, and was hesitating awkwardly as to what behooved her in the matter, when Miss Barringer, making the sign of the cross upon her person, rose from her knees and advanced down the aisle to seats not far from the chancel rail. Eunice sat very straight and very ill at ease while her companion again kneeling at her side seemed lost for a long space in devout prayer. The shy, undemonstrative girl, trained in the high restraint and severe self-repression of her father's faith, wondered greatly that one could "engage in prayer," as she phrased it, so evidently private and personal, in a public place; nevertheless she felt keenly a sense of cold and heavy discomfort in her aloofness from what seemed proper to the place.

She was relieved by a little stir behind her. The delegation from Whippany was coming in, and Eunice looked on with childish curiosity as the two sisters in their black robes came reverently down the aisle followed by Mrs. Mather and Miss Archibald. The latter wore a rather giddy bonnet and fluttered along behind the others in an important and enthusiastic manner. She was followed by the Barringers—Mr. Barringer, grave and impressive, Mrs. Barringer, stately and sumptuous in silk and lace, with Grace behind her, quiet but distinguished.

After this the church filled fast with summer people in fine raiment, dignified men and delicate women. Then Eunice lifting her head, was aware of strains of singing, voices clear, high and flutelike, in the distance, coming ever nearer; and with a strange thrill of surprise, for she was wholly unfamiliar with the practices of the Episcopal church, she saw, following a crucifix borne aloft, a procession of boys in white garments, like, she thought, to angels, pass, singing louder and more loud up the aisle. So close at last they came that she could have touched the white linen of their vestments with her hand. After the boys came youths and men, and with startled surprise she recognized Mr. Mather, book in hand, with look detached and uplifted. Following him, in crimson cassock and white tunic, walked alone a young man with fair hair and color like a girl, upon whose face rested a peculiar solemnity, and in whom she recognized with wonder Tom Ripley, the gay, fashionable fellow whom she had associated hitherto with cards and dancing and tennis. Last of all, in his priestly robes, alone, with head slightly bowed, came Father Norman. His hands were held palm to palm against his breast, and his eyes were fixed straight before him; his face wore the mask of impenetrable reserve and impassiveness which is peculiar to those accustomed to be the chief actors in highly emotional scenes enacted before the public eye.

The procession passed on, the notes of the hymn died away, and Eunice heard a voice, marvelously sweet and controlling, intoning familiar words of Scripture. It was Father Norman's voice, but Eunice had not heard it before in that fashion. He had always seemed to her apart from other men, unapproachable, perhaps; but seeing him now in his priestly dress and function—august, remote from common things, her quick sensibility received an overmastering impression of authority, power and exaltation under which she trembled physically.

As the service went on, Miss Barringer found the places attentively in the prayer book for Eunice, and tried to guide her unaccustomed steps in the right path; but Eunice made little attempt to follow in thought. Keenly impressible to new influences, delicately sensuous in her temperament, and instinctively romantic, her emotional nature was powerfully swept by the onward flow of the stately and brilliant ceremonial. What it meant she was at no pains just then to learn.

She had no idea, however remote, of the significance of the faint, sweet odor and the dim light which pervaded the church; of young Ripley's shadowlike attendance upon Father Norman; of the sudden and apparently inconsequent changes of posture among worshippers.

She saw Father Norman bend and kiss the altar; she saw him prostrate himself before something placed upon it with an apparent rapture of worship transcending anything she could have imagined; she saw him lift a shining chalice in the sight of all the people; but what this holy thing was and why he worshiped it she had no conception or conjecture, being unversed in even the simplest forms of sacramental observance.

Once or twice in the midst of her

dreamy absorption the Quaker blood in the girl made itself felt in a quick protest against the whole spectacle as an appeal to something lower than the spirit and when, at the end, she involuntarily knelt with the rest, a sudden sense of compunction rose within her that she, Moses Herendean's daughter, had had part in a scene like this. In a vivid flash of memory she seemed to hear her father's voice at that moment, speaking in sonorous, rhythmic cadence, as she had

often heard it in Friends' meeting: "Ephraim is joined to idols; let him alone."

As they came out of the church Eunice, dazed and abashed, following in Miss Barringer's wake, heard a lady say to her:

"Your rector is very high, isn't he? What a perfect assistant Mr. Ripley makes. The whole service was simply lovely, Miss Barringer."

(To be continued.)

THE COURTESIES OF HOME.

(Continued from page 68.)

But women must do their part. They must be as sweet and lovable, when the tint has faded from the cheek and the years have left their traces in the forehead, as when they blushed under the first kiss. There are nameless thoughtfulnesses that leap out to greet a tired man; wifely surprises, lovely gleams of tenderness, like sunlight checkering the woodland glade, some modest charm and grace which reveals itself only to the man she loves.

Preparations that he enjoys, touches in the home that he will appreciate, care of their common money, interest in all that concerns his public life, the art of listening, sympathy that will elicit all that he has to tell, the love which meets love half-way, the adoration which finds its heaven in his love—these are the wife's contribution to the common stock of the home.

And children must do their part. In a description of Jewish life in the Middle ages, the author sketches the pure and lovely homes in which the hunted race sheltered from the storms that swept around them. He tells us that the attachment between father and son was almost ideal in its depth and tenacity; but the son always stood in his father's presence, and addressed him with the profoundest respect. If such respect is wanting amongst ourselves, may we not find the reason in the early training we give our boys and girls?

Sometimes a parent will aim to be the companion of his children so absolutely that they lose all respect for him. This is disastrous. However intimate the relationship, there must be respect, reverence, honor, and these high sentiments must be expressed in the tiny courtesies of the home.

That the girls should be served at table before their brothers, that all should wait for the last comer, that none should be seated till the chair has been placed for father and mother, that the boy nearest the door should open it for the mother if she has occasion to leave the sitting room for nursery or kitchen, that no child should be allowed to address the parent abruptly and without including the sacred name "father" or "mother"—these are elementary rules of home courtesy; but they would do much toward preserving through all coming years the love that is founded on respect.

The little phrases, "Pardon me," "Excuse me," "May I have the pleasure?" "Mother dear," "Father," do not take much saying, but they perfume the air with the fragrance of paradise.

Let us turn again to our home life with new endeavor; noble enough to confess the sin and failure of the past; resolved to deny ourselves that we may consider and bear the burdens of others;

intent that the sweetest aspects of our character shall be reserved for home, and that we will be no nicer, kinder, or more genial to the strangers to whom we may happen to be introduced, than to the dear ones with whom we come into daily contact. If our advances are not always reciprocated, let us not grow weary in making them; love will conquer finally; and in the meanwhile let us anoint the head and wash the face, that we appear not to men to suffer and be unrequited, and our Father which seeth in secret will reward us openly.—F. B. Meyer.

Believe that other people have troubles as well as you—and that usually their troubles are a good deal heavier than yours. Believe that when things are going against you is the time to apply in your conduct and feelings the principles you may have been preaching to others. Believe in yourself—that there is something sacred in your being, a higher self, and that you can live up to the level of that higher self if you make the effort.—The Occident.

A light heart is a lighthouse for hearts.

WORRY

A Sure Starter for Ill Health.

Useless worrying (a form of nervousness) is indirectly the result (through the nerves) of improper feeding. A furniture man of Memphis says:

"About a year ago I was afflicted with nervous spells, would worry so over trivial things.

"I went to consult one of the best physicians in Memphis and he asked among many questions if I drank coffee.

"His advice was: 'Go to some provision store and get a box of Postum, drink it in place of coffee and as you are confined to your desk to a great extent try and get out in the open air as much as possible.' I followed his instructions regarding the Postum.

"At that time my weight was 142 and I was taking all kinds of drugs and medicines to brace me up but all failed; to-day I weigh 165 and all of my old troubles are gone, and all the credit is due to having followed this wise physician's advice and cut off the coffee and using Postum in its place.

"I now consider my health perfect. I am willing to go before a notary public and testify that it was all due to my having used Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason for quitting the drug-drink coffee, and there's a reason for drinking Postum. Trial 10 days proves them all.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Seeing the Unseen By J. L. Hill

WE look not on the things that are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." "Faith is the evidence of things not seen." Real faith and true imagination in a sense are one and the same. They constitute the unseen eye with which the unseen soul sees unseen things.

* * *

This accounts for the existence of ideals, and out of this grows all true progress in every phase of noble endeavor. The individual, the community or the nation that does not with this superior faculty see something higher and beyond the dull monotony and routine of material surroundings can never advance. By this vision divine, lofty ideals are seen, and by the evidence of unerring faith they are given a substantial reality.

This truth accounts for our superior Christian civilization. We sometimes boast of the extraordinary mentality of the American people, and to this attribute the marvelous achievements of our national life. But in this may we not be wrong? Is it not a fact that, so far as human intellectuality and culture are concerned, we are not even in advance of the ancient Greeks, and possibly not their equal? And our splendid civilization and great achievements can only be accounted for from the fact that divine ideals in individual and national life come only through the channels of Christian faith, which sees the unseen. Take our country's flag. To the dull materialist it is only a piece of bunting, colored with some meaningless stars and stripes; but to the Christian patriot it is more. The flag to him is the material emblem which enshrines not only a noble and sacred history, but more, it stands for a glorious ideal for the future. And not for the piece of colored bunting, but for the unseen ideals of which it is emblematic, millions of patriots would dare to die. Take our Savior's Cross. To the unbeliever it is only two pieces of rough wood fastened together at right angles. But to the child of faith it is the mightiest emblem in all the world, standing for all that is promised in man's highest hopes and loftiest dreams for this life, and the life to come.

So long as our feet must tread this material earth, immaterial, or unseen realities must be suggested by "things that are seen," and in this way ideals are born, and the unseen, eternal verities are beheld.

Hence, the necessity of material beauty and culture as a basis for spiritual culture. The great teacher says, "Consider the lilies." Through the artistic and beautiful in nature, and by human skill we are brought nearer to God, and beyond all this the cultured Christian heart sees the beauties of holiness. Beauty and order are among the chiefest means of spiritual grace and culture. Good architecture is music in stone; painting is music thrown on canvas; sculpture is music chiseled in stone; and all these things shot through with the spirit of the divine open to us visions of the unseen which belong to the harmonies of the eternal.

The "things that are seen" and temporal should not be looked upon as the ultimatum within themselves. The bread and wine of the sacrament are nothing within themselves, if we cannot through them by faith and communion see and appropriate the broken body and shed blood of our unseen Lord. The beautiful ordinance of Christian baptism avails nothing save as in faithful obedience it embodies, appropriates and typifies the golden core of Christ's divinity, in his

LIGHT.

Hiram Habakkuk.

LIGHT! Give me light! was the wordless cry of my soul."

These words of Helen Keller's give expression to the soul-longing of very many whose optical vision is good, and whose power of articulate language is in no way impaired. Some who have read the above words, having endured the disappointments that sometimes come with trying to devour the delights of this carnal world, through the senses; and having also experienced a faint foreshadowing of the beauties revealed by the same spiritual vision of this one whose eyes are closed to the sights and whose ears are stopped to the sounds of this strenuous life, will envy this child of misfortune. To look out upon this temporal creation with the eyes of the spirit, and see it as God saw it when in its purity he pronounced it "very good," must be a profound satisfaction.

Give me Light! is the wordless cry of many human hearts; because so overwhelming is the consciousness of limitations that they dare not speak audibly these longings of the soul. Give me

death, burial and resurrection. The one who sees in it only the outward observance is unacquainted with the secret of its necessity and power; it is only by spiritual insight that we become beneficiaries of the true significance of the ordinance. And so it is in all the outward and temporal. May we ever have that faith, and an ever increasing culture of soul by which we shall appreciate the true and the beautiful in the realms of both the seen and the unseen, until at last we shall "behold the King in His beauty."

Union City, Ind.

light! is the cry of a healthy soul—sin loves darkness. Give me light! though the sky that now seems luminous shall be overcast with clouds of disappointment. "That which to-day breaks the heart shall to-morrow shine as the crowning mercy of the years." After all, it is this Light of Life, and it alone, that will not be quenched in the darkness of the tomb. Sorrow and death draw the curtains of this physical world. Many a one has watched the horizon draw nearer and nearer around his earth, until he stood alone on one lone rock in the ocean of eternity. Is it any wonder that one of the most beautiful characters in modern fiction, after a great sorrow, is made to say: "This world seems smaller than it did; but Heaven seems a great deal larger." Yes, give me that light that shines more and more unto the perfect day.

Ten cents' worth of help will make more religion than a dollar's worth of argument.

Some people hang outside like icicles from the roof of the church and then complain that the church is cold.

THE DEACON'S PRAYER By O. W. Stoddard

In the regular evening meeting

That the church holds every week,
One night a listening angel sat
To hear them pray and speak.

It puzzled the soul of the angel

Why some to that gathering came,
But sick and sinful hearts he saw,
With grief and guilt aflame.

They were silent, but said to the angel,
"Our lives have need of Him!"

While doubt, with dull, vague throbbing pain,
Stirred through their spirits dim.

You could see 'twas the regular meeting,
And the regular seats were filled,
And all knew who would pray and talk,
Though any one might that willed.

From his place in front, near the pulpit,
In his long-accustomed way,
When the Book was read and the hymn was sung.

The Deacon arose to pray.

First came the long preamble—

If Peter had opened so,
He had been, ere the Lord his prayer had heard,
Full fifty fathoms below.

Then a volume of information
Poured forth, as if to the Lord,

Concerning His ways and attributes,
And the things by Him abhorred.

But not in the line of the latter
Was mentioned the mocking breath,
Or the hypocrite prayer that is not prayer,
And the make-believe life in death.

Then he prayed for the church and the pastor,
And that "souls might be his hire"—
Whatever his stipend otherwise—
And the Sunday-school, and the choir.

And the swarming hordes of India,
And the perishing, vile Chinese,
And the millions who bow to the Pope of Rome,
And the pagan churches of Greece.

And the outcast remnant of Judah,
Of whose guilt he had much to tell;
He prayed, or he told the Lord he prayed,
For everything out of hell.

Now, if all that burden had really
Been weighing upon his soul,
'Twould have sunk him through to the China side,
And raised a hill o'er the hole.

'Twas the regular evening meeting,
And the regular prayers were made,
But the listening angel told the Lord
That only the silent prayed.

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mended as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

J. W. Zackary has been called to
Montgomery City, Mo.

Last week the Foreign Society re-
ceived another gift on the annuity plan.

J. L. Thompson has closed his work at
Hebron, Ind., and has accepted a call to
Peru, Ind.

A new church building is under course
of erection at Eddyville, Neb., and will
soon be completed.

J. N. Crutcher, Moberly, Mo., reports
two added. Missionary rally last Satur-
day and Sunday with A. McLean as chief
speaker.

Claris Yeuell is taking studies at the
University and the Bible College, Col-
umbia, Mo. He can be had for preach-
ing on Lord's days.

The Third Church at Topeka, Kan.,
Frank E. Mallory pastor, has had a
prosperous year; the net increase has
been 96. The present membership is 403.

The church at Canon City, Colo., has
made excellent progress during the past
year under the ministry of Walter Kline.
There has been a net gain of about 25
per cent.

Wm. Clubb reports a meeting in prog-
ress at Sheridan, Wyoming, with good
prospects. F. E. Blanchard, whom we
knew at Drake is the pastor. His earnest
effort is being seconded by the church.

John H. Swift, 1090 25th street, Des
Moines, Iowa, is open for work either
in the field or located. Now in a meet-
ing at Akron, Iowa, with J. C. Lemon.
Write him if you want a meeting or
pastor.

The work at Prosser and Zillah, Wash.,
where M. A. Thompson ministers, is
making great gains. The fields are en-
tirely new—one just organized. Twenty
at Prosser and fourteen at Zillah were

added in the first six months of the pres-
ent pastorate. A house will soon be built
at Prosser.

Hugh T. Morrison, Jr., Springfield, Ill.,
will conduct a class for children who de-
sire to come into the church. The class
will last eight weeks, meeting once a
week. A class of this kind was held last
year with excellent results.

B. Q. Denham, pastor of the 56th street
church, New York, has been chosen in-
structor of the Bible class at the Y. M. C. A., Yonkers, N. Y. The class is
greatly appreciated by Sunday school
teachers and Christian workers.

Ira L. Parvin has closed his work at
Streator, Ill., in order to re-enter school
at Eureka. The work at Streator is en-
couraging, having increased in mem-
bership about 30 per cent during the past
year. Bro. Parvin could be secured for
a meeting the latter part of this month
and the first part of next if written to
immediately.

M. E. Harlan, pastor of the First
Church, Brooklyn, is encouraged in the
increased prosperity of his work; a net
increase of 20 per cent during the past
year and money in the treasury. Bro.
Harlan has been five years with this
church. He has addressed a number of
very interesting questions to his con-
gregation for them to answer this year.

We want a member of the Christian
Church to buy and operate a good news-
paper plant, in a thriving county seat,
with 2,000 population. The paper has
1,200 paying subscribers. The job work,
with county printing, averages over \$3,-
000 a year; \$4,800 is its lowest annual
cash business and between nine and ten
thousand its maximum. Only members of
Christian Church need apply. Fraternally,
J. Morgan Harris, Rock Rapids, Iowa.

J. A. Pine, missionary under the Amer-
ican Christian Missionary Society at
Lewiston, Idaho, reports as follows: Our
work here is in good shape. One of those
baptized came from the M. E.'s. We are
in a meeting now with Brother W. H.
Harris of Princeton. Attendance is good.
This is the first week. We are growing
steadily here, a little slow, perhaps, but
the future seems to me to grow brighter
constantly. We will have a great church
some day in Lewiston.

D. M. Walker, missionary under the
American Christian Missionary Society
at Charleston, W. Va., writes: "I am
glad that I can report our work is still
prospering. The brethren are very hap-
py over the Christmas offering, and to
me this is very strong evidence of their
interest in the work. We are expected
to pay at least \$100 quarterly on our
church debt until it is paid, and by the
help of God and the brethren we will
do it. Charleston is a hard field, yet by
the consecrated effort of the few, preach-
ing and living the simple Gospel, suc-
cess is ours."

The First Church of St. Paul, Minn.,
will be dedicated on the 24th inst. Z.
T. Sweeney, president of the American
Christian Missionary Society, will de-
liver the dedicatory sermon. This church
assumes self-support on the day of ded-
ication. The American Christian Mis-
sionary Society rejoices in its growth,
and as it dismisses the church at St.
Paul from the list of its beneficiaries,
wishes it God-speed in its great work
of upholding New Testament Christian-
ity in the Northwest. A. D. Harmon is
the efficient minister who has brought
about this victory.

The First church, Springfield, Ill., is
one of our strongest churches. It sup-
ports three pastors, Hugh T. Morrison,
Jr., and Charles C. Morrison, who have
charge of the local work and Dr. Susie
Rijnhart, who is their missionary in
Tibet. There was a net gain in the
membership last year of 68. The pres-
ent resident membership is 768. Money
raised for local expenses was \$6,473; for
missions and benevolences was \$2,173.

BASIC TRUTHS OF THE CHRISTIAN FAITH

(Continued from page 63.)

on the other hand, suffer under-valuation
and neglect. . . . Baptism has the
value of an act registering the accept-
ance of the divine program on man's
part and complying with the divine com-
mand in a manner which fulfills our
Lord's requirement and secures the
knowledge of pardon and a divine assist-
ance in the quest of a holy life. In this
sense baptism is for the remission of
sins. . . . It may be said with em-
phasis that the welfare of the church
and the good of the individual alike de-
mand compliance with this command of
our Lord. . . . Rightly interpreted,
baptism is the symbol of the mysteries
of our holy religion, the pledge of faith
and the repentant life, the obedient act
by which the assurance of pardon and
life is received and the place at which
the joys and graces of the Christian life
begin."

The book closes with a chapter on
"The Program of Christ." Each chap-
ter is preceded by a number of apt quo-
tations from the Scriptures and other
literary sources; and there are several
illustrations through the volume that
serve to relieve and please as well as
instruct the eye of the reader.

In the matter of literary excellence
this book, as do all other writings of the
author, leaves us nothing more to desire.

Iowa Bible School Work.

Our Iowa Bible School Work which
was begun a little over two years ago
now has three men regularly employed
in the field including the State Superin-
tendent.—During the past month they
have reorganized two churches, organ-
ized five Sunday Schools, and organized
two new congregations. We are plan-
ning for a vigorous spring campaign and
hope to go to the convention in June
with a good report of work done and all
bills paid. We are working for 400 con-
tributing schools and asking for 10c per
member. Those schools which reach
their apportionment will be given a Roll
of Honor certificate.—The revival was
used last year by about 250 of our
schools, and quite a number are repeat-
ing the contest this year, while many
new ones are added to the list. All
pledges and cash for our work should
be sent to me. J. H. Bryan, State Su-
perintendent, Des Moines, Iowa.

If You Are Looking

for a perfect condensed milk preserved
without sugar, buy Borden's Peerless
Brand Evaporated Cream. It is not only
a perfect food for infants, but its de-
licious flavor and richness makes it su-
perior to raw cream for cereals, coffee,
tea, chocolate and general household
cooking. Prepared by Borden's Con-
densed Milk Co.

A CHRISTIAN CENTURY CAMPAIGN



OUR PLACE. We are confident there is a place for THE CHRISTIAN CENTURY. Geographically, it commands a territory not so well reached by any other paper. Eight hundred thousand Disciples of Christ are within one night's ride of Chicago. It also has a distinctive character, being constructive rather than controversial, and makes a contribution to the progress of our cause not elsewhere made.

OUR PURPOSE. It is the paramount purpose of THE CHRISTIAN CENTURY to serve. We do not seek a high place in the synagogue, nor to lord it over the churches,—God forbid; but always and everywhere to serve with painstaking care and heroic fidelity. Nor, on the other hand, do we purpose to follow the course of a journalistic trimmer, catering to whims and prejudices. "We know whom we

have believed, and are persuaded that he is able to give us the victory." Our motto is "Loyalty to the Word of God and liberty in the Son of God."

We shall urge the conquering principles of this restoration movement with all the energy we can command, understanding full well, that "principles have no modesty. It is their nature to rule, and they steadily assert their privilege." We shall keep before us as our guiding star the great and inspiring purpose of the Fathers, which was likewise the purpose of the Apostles themselves, the salvation of men and the union of all believers in and through Jesus the Christ, the Son of the living God, and the Savior of the world.

OUR SPIRIT. Necessarily we shall be aggressive. It is impossible to advocate such a plea and be neutral. But we shall not wrangle, least of all with our own brethren; we shall not cherish animosity nor harbor a sectarian spirit. None the less we shall stand firm in the right, in the work of evangelization, and reunion, whatever enemies oppose or obstacles intervene. And in all our work we shall seek to maintain an irenic spirit, "speaking the truth in love," but never compromising, nor withholding. In a word, we shall humbly strive to be Christian, in the fullest significance of that glorious name.

OUR METHODS. We shall follow the methods of earnest Christian journalism, as they have heretofore been tested and approved. But we shall not be bound by precedent or tradition. We must adopt such methods as will bring us into close, vital and loving fellowship with the rank and file of the brotherhood, and serve them efficiently and satisfactorily,—the least as well as the greatest.

COMMENDATIONS

"I admire the position of the Christian Century on 'Less war among brethren and more work for the salvation of men.'"
O. P. SPIEGEL, New Orleans.

"The Christian Century is a strong, inspiring and wholesome religious journal."
H. S. GILLMAN.

"I consider the Christian Century a great religious paper. May the circulation increase, and then its influence will broaden and deepen the moral, intellectual and spiritual life of the brotherhood."
MADISON A. HART, Fulton, Mo.

"You are giving us a great paper."
JAMES R. MCINTIRE, Ft. Dodge, Ia.

"It has been in my heart for a long time to tell you how much we enjoy the visits of the Christian Century. I don't know how we could get along without it."

MRS. JESSIE BROWN POUNDS, Cleveland, O.

"Good paper. Much liked in our home."
JOHN L. BRANDT, St. Louis, Mo.

"I congratulate you upon the continued improvement of the Christian Century. At the Detroit convention I heard many words of approval and commendation which proves that your paper is gaining a firm foothold in the ranks of our brotherhood, especially among those who love the better things."

HOWARD T. CREE, St. Louis, Mo.

"I wait for each issue with delight."
J. T. DAVIS, Evansville, Ind.

"You are giving us a good paper and are deserving our thanks and support."
L. R. THOMAS, Tuscola, Ill.

"I must send my congratulations upon the last issue of the Christian Century, (December 10). It is an artistic and literary gem. I have never seen it equalled."

MARION STEVENSON, Chicago, Ill.

"The Christian Century is filling a large place in deepening and making real the principles of Christian union."

RALPH SARGENT.

"I am heartily in sympathy with the views for which the Christian Century stands."

H. HOWARD BOLTON, Boston, Mass.

"I congratulate you upon the make-up and matter of the Christian Century."

CHANCELLOR W. P. AYLESWORTH, Bethany, Neb.

"I love the Christian Century more and more."

T. J. LEGG, Indianapolis.

"An unqualified success—the Christian Century."

WM. OESCHGER.

"I am in hearty sympathy with the Christian Century and its spirit."

L. G. BATMAN, Philadelphia, Pa.

"I always welcome the Christian Century. It is interesting, instructive and free from all malice."

W. H. BELLAMY, Evansville, Ind.

"The Christian Century has greatly improved during the past year. I congratulate you."

B. B. TYLER, Denver, Colo.

"The literary and spiritual tone of the Christian Century is high. We read it with ever increasing profit."

A. D. HARMON, St. Paul, Minn.

"To my mind there is no brighter, fresher, better paper published in the brotherhood than the Christian Century."

J. WILL WALTERS, Webster City, Iowa.

"I congratulate you on the excellency of the Christian Century. It is one of the meatiest papers I read."

C. A. FREER, Collinswood, O.

"God bless you. How can you give us such a paper for such a low price."

E. L. BUSH, McKinney, Tex.

"I greatly enjoy the Christian Century. No better paper comes to my desk."

J. M. VAWTER, Jeffersonville, Ind.

"Keep the paper up to the high standard you have already attained and its influence for good will widen and endure."

F. M. GREEN, Kent, O.

"The Christian Century is a paper I delight to read and to place in the hands of my friends."

N. M. RAGLAND, Fayetteville, Ark.

In the very nature of things a wide-awake newspaper, which deals with the topics of the moment, cannot issue a complete programme of what will appear in its columns during the year. But the Christian Century has already planned and is planning to be more useful during 1904 than ever before. Among the good things for which we arranged are: "FIRST PRINCIPLES," a series of articles by Z. T. Sweeney; STUDIES IN PALESTINE AS AIDS TO FAITH, by Herbert L. Willett; DEVOTIONAL STUDIES, by W. T. Moore; Sermons; Serial Stories; Symposiums; articles on Missions and other topics of vital interest, by A. McLean, J. J. Haley, F. G. Tyrrell, W. M. Forrest and many other strong writers.

EVANGELISTIC NOTES

A. R. Adams, Fairfield, Ia., reports two additions, one by confession.

Beatrice, Neb.—Forty added to date.—Lawrence Wright and Smith.

J. A. Lytle, evangelist for the sixth district (Ill.), is in a meeting at Aetna with growing interest.

Will F. Shaw, Charleston, Ill., knows of two splendid pastors who can hold meetings in Illinois this month.

Corydon Iowa.—Meeting two weeks old with 36 additions. Hamilton and Wilkinson, evangelists; F. D. Macy, pastor.

Z. M. Bonhech is in a good meeting at Latham, Ill. Bro. Bonhech will continue preaching half time after meeting closes.

Additions reported last week: By baptisms, 1,897; by letters and statements, 712; denominations, 119; total, 2,728.—M. L. Buckley.

Austin Hunter, North Park church, Indianapolis, Ind., reports eight additions last Sunday, five by confession. Remodeled building is almost completed.

D. H. Shields, Salina, Kan., reports 21 added in twelve days. All adults but two. The meeting has grown without any special preparation. Evidently they have been getting ready for several months.

In the eighteen months Ben N. Mitchell has had charge of the church in Liverpool, England, there have been exactly 100 additions at the regular services, with all branches of work in good condition.

John T. Stivers, Knoxville, Ill., commenced a meeting at East Galesburg, Ill., Jan. 4th which has resulted in 41 additions to January 17th; 35 by confession. Large audiences and excellent interest.

T. Alfred Fleming, Miles avenue, Cleveland, reports: Twenty-six additions at the services of Jan. 3 and 10, nine by confession and one by letter on Jan. 3; 16 by confession on Jan. 10. House filled to utmost capacity. Splendid interest. Growing in all departments.

One confession and baptism recently at both Myrtle Point and Coquille, Ore., where J. J. Handsaker ministers. The latter church has adopted a printed "policy" for the year's work and every department expects to outline its work just as definitely.

J. B. Eskridge having completed his studies at the University of Chicago has returned to his work as professor of Ancient Languages at Texas Christian University, Waco, Tex. Before going he held a meeting at Antioch, Ind., where he has been preaching for some time. There were 26 accessions, 16 by confession.

Charles E. McVay writes: "I am singing in a meeting at West Liberty, Iowa, conducted by the pastor, F. W. Collins. Bro. Collins is a forcible speaker and presents the Gospel in a simple and plain manner. I sing at Carbondale, Ill., and am open for engagements beginning March 1. Permanent address Cotner University, Lincoln, Neb."

George A. Miller writes: "Assisted by Benj. L. Smith and George B. Ranshaw we ordained three elders of the First church last Sunday. Two confessions. Milo Atkinson of Petersburg, Ky., will take my work while I am absent in the Holy Land."

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands of Women Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

WOMEN suffer untold misery because the nature of their disease is not always correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles. Perhaps you suffer almost continually with pain in the back, bearing-down feelings, headache and utter exhaustion.

Your poor health makes you nervous, irritable and at times despondent; but thousands of just such suffering or broken-down women are being restored to health and strength every day by the use of that wonderful discovery, Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

Among the many famous cures of Swamp-Root investigated by The Christian Century the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



MRS. SCOTT.

Doctors Said I Had No Kidney Trouble.

Vinton, Iowa, July 15, 1902.

Dr. Kilmer & Co., Binghamton, N. Y.
Gentlemen—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed ninety pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Not only does Swamp-Root bring new life and activity to the kidneys, the cause of the trouble, but by treating the kidneys it acts as a general tonic and food for the entire constitution.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for You, Every Reader of the Christian Century May Have a Sample Bottle FREE by Mail.

EDITORIAL NOTICE—No matter how many doctors you have tried—no matter how much money money you may have spent on other medicines, you really owe it to yourself, and to your family, to at least give Swamp-Root a trial. Its strongest friends to-day are those who had almost given up hope of ever becoming well again. You may have a sample bottle of this wonderful discovery, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to its wonderful curative properties. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in The Christian Century. Swamp-Root is pleasant to take, and is for sale at all drug stores everywhere in bottles of two sizes and two prices—fifty cents and one dollar.

Allen Wilson meeting at Second Church, Bloomington, Ill. Eight days old with 15 additions.

Last week the Board of Church Extension received \$4,600 on the annuity plan, \$4,000 of this from Mrs. Charity Higgins of Dunkirk, Ohio, on which 5

per cent is paid, and \$600 from a friend in Illinois. This \$4,000 gift from Sister Higgins, together with \$2,000 which she gave us a year ago on the annuity plan, at 4 per cent, makes \$6,000 from Sister Higgins. At her death a memorial loan fund will be established in memory of her liberality.

CORRESPONDENCE

Iowa Missions.

L. W. Spayd of Illinois has taken the pastorate of the church at Long Grove.—T. R. Hodgkinson has taken the work at Sloan.—J. C. Jacobs will preach half time for the church at Irwin.—F. W. Mutchler has a unanimous call to continue with the churches at Urbana and Prairie Creek the fourth year. They have remodeled the church at Urbana and will have the reopening Sunday, the 24th inst. Brother Milton Wells of Wisconsin, who was a former pastor, is expected to be with them. Brother Mutchler has wrought a good work at both churches.—Prof. C. O. Denny supplied the pulpit at Ottumwa, January 17th. J. M. Bailey is holding a meeting at Grand Detour, Ill.—Statistic cards were sent to all of the Iowa churches the first of January about one-third of which have been filled out and returned and others come in on every mail. No church should fail to respond. Many of the congregations are revising the list of members and will report as soon as the list can be made ready.—The new year brings good news to the friends of Iowa missions. The church at Centerville becomes a living link church for Iowa missions, and beginning January 1st will support an I. C. C. (Iowa Christian Convention) evangelist. We have had individuals who supported evangelists, but Centerville is the first to become a living link church. We expect to have three other congregations join the list within the next two years.

B. S. DENNY,
Cor. Sec.

New England Letter.

More doors are open than I can enter. Last Sunday night week and Monday night following I was preaching in a Congregational pulpit. To-day I have a request to preach next Sunday morning for the Friends, which I have agreed to do. Several of our churches are calling for meetings for about the same time. Altogether it looks like a very busy year, this lusty new year upon which we have so lately entered. Well, busy years are nothing new to me, so here's to you!

Next Sunday night, Jan. 17, I will begin to preach in the city of Portland, Me., with a view to planting a church in that city. The Young Men's Christian Association hall has been taken for this purpose. It is centrally located and a splendid place for such meetings. For other meetings than Sunday nights I will have to seek some other place yet to be discovered. I am going to Portland with the faith that if the opening proves favorable for permanent work our brethren will furnish means to support a good man there till the undertaking is made successful. This is the only way we can hope for permanent success in this field. The churches will hear more of this matter. We must have more means for the New England work.

At Tremont Temple, on Monday, Jan.

11, Mrs. Taylor of the China Inland Mission, spoke to an audience that filled Lorimer hall. It was the same thrilling story of the triumph of the Gospel that we are accustomed to hear in our own conventions. I hope yet to see that great temple filled with thousands of our own people gathered in the "Hub" for our national convention. Keep it in mind and we will get round to it after awhile.

The St. James street church in this city extended a call to W. J. Wright of Washington city. He declined it, greatly to their regret. Last Lord's day G. P. Rutledge of Philadelphia filled the pulpit to the pleasure of all who heard him. The preachers filling the pulpit the most of the time since J. H. Mohorter left are some splendid men from Harvard University. The people have been delighted with their efforts. I have heard that these brethren have organized a Disciples' club of our members attending the university.

Since Christmas there has set in what is spoken of by the people here as a "genuine old-fashioned New England winter." Two great falls of snow have occurred. Thousands of men and teams have worked daily, Sunday included, and in some instances nightly, too, shoveling, sweeping and hauling the snow to be dumped into Boston bay. In Maine the mercury has been into the thirties below. Nantucket has been cut off from the Mainland by ice, and reduced to considerable straits for supplies. It has been very stormy on the sea and many vessels have met with distress and some have been lost. A carnival of sleighing and skating is in progress all over Massachusetts on road and stream. Whether the melting of this immense body of snow is to bring floods and pneumonia remains to be seen. Perhaps the best way is to enjoy this superb winter weather as it passes and not be apprehensive as to after-effects.

J. H. HARDIN.

5 Fountain Hill, Boston.

Nebraska Secretary's Letter.

DeForest's meeting at Humboldt had 34 additions to the 9th. Still continuing with deep interest at this writing. He goes to Irvington next. Ray Hunt and Gardner reported three confessions at Seward to the 7th. Let us hope that that rum-ridden burg may be stirred deeply.—D. M. Sayles preached at Bee for Bro. Hunt on the 10th. The secretary will supply at Verdon and present state work on the 17th. Bro. Morrison closed his work at Salem on the 10th and will do the same at Verdon on the 24th. He goes to McPherson, Kan., beginning Feb. 1. That county loses its two active located men at one sweep, besides Sister Col who was also active in supply work at Rulo and elsewhere. We wish them and their chosen fields great progress.—D. E. Thompson of Elk Creek is now ready to sing in meetings for any one desiring

such assistance. Bro. Thompson is an accomplished musician, at home with the instrument as with his voice. He can render valuable assistance.—Bro. Sayles has been for some time in southwest Nebraska. Preached 45 sermons and had 22 baptisms and three other additions, 14 of them heads of families. This work was done for the congregation at Hla-watha, though there are two preaching points. He believes that a fine work can be done in that field if we could support a man there for full time to have a general oversight of the whole section.—The secretary was called to David City to assist in the funeral of Mrs. Lucinda McCoy, one of the faithful members of the David City congregation. While there I spoke in the morning for state missions to a very attentive audience. Bro. Harmon has been called for another year of service and is highly respected in his work. He is planning for a meeting soon.—H. A. Lemon and Frank McVey are available for a meeting in February. They are now at Waco, and should be addressed there for work. This is a good combination.—It is necessary to call the attention of the churches that have not sent in anything on apportionments to the importance of doing this very soon. We are attempting to keep the work as busy as possible at this time, so that the busy season may not pass without as much work being done as may be. Thus doing we are using all the money in sight and more. Less than one-third of the churches have reported, and yet we are doing very well. We ought to do better. We can not be satisfied with simply keeping up with our record. We must advance. We can do this brethren if we will. Enough new appeals have come within the last two weeks to call for an outlay of perhaps three hundred dollars more than we are now paying out. Of course we can not answer these calls unless there is an increase of income. Brethren let immediate action be taken in this matter. Better now than never.

W. A. BALDWIN.

An Important Mission Field.

I have just closed four years and a half labor with the church in Kirksville, Mo., I am very loath to leave, but I find I must rest or have a change. There is more work here than one pastor can do. The state normal school here has 500 students and the American School of Osteopathy has 700 students, and there are a great many sick brought here. Students from all parts attend the school of Osteopathy. Many of these students never heard our plea until they came here. Scores of them every year become Christians and go back to their homes to tell their friends. Over 800 have come into the church here at our regular Sunday services in four years and a half. It is indeed a great missionary field. We need an assistant pastor. The church is not able to support one and unless one of the Boards assist, the work must suffer. The church is at perfect peace and all church debts are paid. The audiences here average 600. I will enter the evangelistic field at once. The church has not secured a pastor yet.

H. A. NORTHCUTT.

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An Old and Well-tried Remedy

Dr. L. S. Major.

Dr. L. S. Major died at his home, 312 Baird avenue, Austin, Chicago, Jan. 3, 1904. He had reached the ripe age of eighty-one, having been born in Kentucky, May 25, 1822. His last hours were very peaceful. The members of his family were all present. The interment took place in Graceland cemetery. His parents were Baptists, but very early in the history of the reformation accepted its principles. The deceased at the age of twelve gave his life to the Master and remained a consistent follower till his death. He was very closely associated with all our interests in Chicago. Coming here in 1848 he was one of seven to organize the first Christian church in this city. His personality, his large medical practice, his prominence and his wealth made him a very influential man both in the church and out of it. He was the first president of Bennett Medical college. He built the Major block in 1868, which was three years later destroyed in the great Chicago fire, but not discouraged, although a heavy loser, he rebuilt the block in 1872. Dr. Major was a courteous Christian gentleman who received from his parents the heritage of Christian faith and has transmitted the same to his children. Mrs. Major and five children remain to mourn their loss.

GEORGE A. CAMPBELL.

The West Side Christian Church (Springfield, Ill.) was the scene of a very pleasant event on the evening of January 5, the date that marks the founding of the church two years ago.

The members of the official board and their wives of the West Side church tendered a banquet to the official board of the First Christian Church and their wives.

Covers were laid for seventy persons. The company was seated at 7 o'clock and the dinner and program of toasts and music occupied the evening. The toasts responded to showed to a marked degree the feeling of good fellowship and unity of purpose that exists between the two congregations. The sentiment "Two congregations but one church" found an echo in every heart. The presence of A. McLean of Cincinnati, president of the Foreign Christian Missionary Society, added not a little to the enjoyment of the occasion. The second annual report of the West Side congregation shows a good year's work. The total amount of money contributed through the various treasurers was \$5,295.01. Of this \$482.12

A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says, if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

was for missions, and \$99.91 for benevolences.

The report of the pastor, J. E. Lynn, showed a gain of 100 members for the year. Loss by letter and death, 10. Net gain, 90. Present membership, 391.

HOW TO GET MOST OUT OF THE SERMON.

In order to get the most out of a sermon, we should come to the service with a receptive mind and tender heart. To bring a thoughtless mind and cold heart to the hearing of a sermon is like casting good seed upon hard and dry ground, in which it cannot hide itself. The hearer should come prepared for the sermon, as well as the preacher come prepared with the sermon. The trouble too frequently is that persons come to the service expecting the preacher to prepare both them and the sermon. Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeking walker discovers one.

Take notes of the sermon, write out its plan, its heads, its most important thoughts. Every Christian is a kind of class in religious instruction, and every preacher or lecturer, and every student, knows that the note book is one of the most important helps in the lecture room.

Think about it. To think about a sermon makes it more to us. Many sermons are only heard. We listen to them as to the rattle of wheels as they pass upon the street, and when the sound is gone the sermon is gone.

Talk it over. To talk over a sermon recalls it and reproduces it, and it becomes a kind of second sermon, a kind of review, and reviews are necessary to the greatest benefit in any study. Do not criticize the sermon, for that will destroy the good it was intended to do; but tell, one to the other, which part most interested or most helped you. Sometimes a good social meeting is one in which the last Sunday's sermon was talked over and prayed over.

"Lastly, take at least one thought of the sermon and try to live it out for one day. Practice it. Reproduce it in your life, and that attempt will magnify the sermon—for it must be a very poor sermon which has not at least one good suggestion.

"It has been said that 'a sermon is never done until it is lived by those who heard it,' as the life of a seed is not finished till it is reproduced by the soil which has received it."—Selected.

The Commons comes to our desk enlarged and very much improved. The editor is Prof. Graham Taylor, warden of Chicago Commons, one of the most successful social settlements in this country. It is a monthly magazine "treating current events and promoting industrial justice, efficient philanthropy, educational freedom and the peoples control of public utilities."

Seven confessions in the first nine days of our meeting at Armington, Ill. W. D. Deweeze is pastor. Andrew Scott of Normal is the evangelist. We have charge of the music.—Guy B. Williamson and Wife.

Eczema

Ordinary "medicated" soaps are nothing but soap and have no medicinal effect.

Glenn's Sulphur Soap disinfects, heals eruptions, eczema and cures itching.

One cake of this soap contains more pure sulphur than does a whole box of other "sulphur" soaps. You can be

Cured with Glenn's Sulphur Soap

Use a cake at all drug stores or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.

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PORTRAITS
BUILDINGS
INTERIORS
\$1.50 AND UP

Seeking Light on Christian Union

By Samuel Trautman

A few years ago, it was to me one of the dreads of my school life to study history of any kind. There were some few dates that I could remember, but they were simply the land-marks of history. Because of the faculty of easily forgetting the dates of the less important events and thinking that a knowledge of dates is a knowledge of history, I was soon impressed with the disagreeable fact that my life was to be spent in dense ignorance of the events of all past time. It was my good fortune to come across Guizot's "History of Civilization," and there for the first time I learned that history could be studied from its philosophy. It appeared that a knowledge of the fact that an event had occurred, what was its antecedent causes and its subsequent effects was of more importance than to recall the exact date of its occurrence.

Any help that can be given along this line of study is always to be hailed with delight, and in no department is this principle of more importance than in the study of the movement known as the Restoration. That it began in the early years of the last century is a fact which in point of time is easily fixed. But the causes that led to its inception and the effects that have resulted are of greater interest.

Keeping this in mind, we are then to inquire into the causes that brought about the inauguration of this movement. In fewest words it may be said that the idea was then and there born again that denominationalism is sin. No justification for division could be found. To eradicate this evil was the paramount question. In casting about for a method

A HOMELY ILLUSTRATION.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address, Vernal Remedy Co., 526 Seneca Building, Buffalo, N. Y. Sold at all druggists.

of action it was early conceived that the Word was the only guide or rule and that Jesus Christ was the only foundation. That this did not meet with ready acceptance, was in the nature of things to be expected. The walls of separation had been built wide and high. To tear them down seemed an almost impossible task, while to scale them and enter into the freedom of Christ was done by only a few of the more heroic type. Occasionally an invasion was made and a few were taken captive by this new plea, but for the most part no period of the history of denominationalism records a greater thrift than the century just closed.

It is not alone true that the great historic denominations have with but a few exceptions made a marvelous growth, but at no period of time is there any record of a greater multiplicity of new sects than in the years that the Disciples have been in existence. If our object is the overthrow of all sects, and the building up of the one Church of Christ, then it would seem that we have scarcely entered upon our work. As compared with the magnitude of the work undertaken and yet to be done, and measured by the results already achieved, our million strong is still a feeble folk. The end we seek is right, also desirable, and in our great conventions we get good opinions of ourselves, and feel elated over the growth we have made, yet the denominations are not dead. How our hearts burn within us when we learn that a preacher or believer of some other faith turns to the primitive gospel. With an unfeigned delight we witness the larger denominations wrestle with the problem as to how they may check the losses that they yearly sustain. But their loss is not our gain. For the most part they are lost forever. Occasionally we get one, but when the sectarian warrior returns from his field of theological carnage many scalps of the Disciples are hanging at his girdle. Any man who tries to establish a new church in a given community is not infrequently surprised when he learns how many ex-disciples are now members of one of the sectarian churches, and how he must plead—and often fail to get the wandering member to return. This may be because of our tardiness in taking possession of the field, but whatever is the cause, we are confronted with the fact that the Disciples of Christ are not monopolists of the proselyting business.

If every effect must have back of it an adequate cause, there must be found some explanation for the condition of things just mentioned. Is it not that the Disciples of Christ have been an evangelistic people of the highest type? To be sure they have had an excellent weapon in the magnificent plea they make. And the man who is by nature and training of that spirit as to see the beauty of it is with not great difficulty enlisted in the cause of primitive Christianity. But the man who by nature and training is of the sectarian spirit, and is guilty of creating a divided church, we have not been able to reach. I am of the impression that this is a field which we have not cultivated thoroughly. What more can we do, or in what way best to proceed is in my judgment one of

the large questions before us. Is there not among our men great in counsel, one who is of such influence as to be able to get even one denomination to drop its title and be known simply as Christian? Is there any compromise we can make? Have we made every concession possible? Is there something wrong in our manner which renders abortive our efforts? Or after our preaching has been done, has Christ been preached, or have we simply been fighting the "sects"? This is a sort of "The lady or the tiger" article—it settles nothing. Will some one please show what we yet lack to increase our power for gaining Christian Union?

PLEASE STOP MY—WHAT?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whisky? "Oh, no; times are not hard enough yet for that. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments, and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now! My weekly religious paper costs me five cents a week. I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."

They've got a preacher in Texas whose name is Gaddy. He is known as the praying preacher. He's fond of baseball and football. There was a movement on in the Texas convention to raise a large sum of money. Men's desires were keyed up to the highest notch. The president called on Gaddy to pray. He pleaded in his own eloquent way and led the brethren toward a throne of grace and then capped the climax by saying, "Lord, oh lord, let us make a touch-down-to-night." —Christian Index.

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CHICAGO

The Douglas Park church is moving on. The Sunday school and Ladies' Aid have each paid \$25 on their debt. Four additions, one by confession.

C. G. Brelos will read a paper at the ministers' meeting (Grand Pacific hotel) next Monday on "Sin, Judgment and Punishment" in the writings of John.

The Disciples' Social Union will be held with the First Church on Thursday evening of this week. An interesting program has been arranged and a delightful gathering is anticipated.

Chicago Heights.—A Christian Endeavor society of twenty charter members was organized. Harry E. Tucker, the pastor, preached in the Methodist church January 6 to a large and appreciative audience.

The Kendall street church has arranged for special evangelistic services on a number of successive Sunday evenings. John Williams has been secured to preach for this period. The outlook is encouraging for a more aggressive work.

The Monroe street church has the honor of having as members of her congregation the first two missionaries who have gone from this city to a foreign field—Dr. and Mrs. Layton, who have recently returned from their work in Africa. Bro. Layton gave a very impressive address at the church last Sunday morning on the conquest of the Congo. A reception was given to these self-sacrificing workers on last Tuesday evening. The church has recently called Miss Alice M. Smith to the work of pastoral helper.

A Descendant of David.

According to the Buffalo Times a lineal descendant of King David died in Philadelphia last week. Mrs. Gustav Lipschultz was her name. She lived with her husband and five children at 1419 Diamond street, but death came in St. Luke's hospital, where she had undergone an operation. She was 53 years of age.

Through the misty reaches of sacred history this woman could trace her kinship to the distinguished Jewish family Abarbanel, whose relationship to King David is undoubted and whose achievements throughout Europe are matters of history.

Mrs. Lipschultz, whose maiden name was Bertha Neuman, sprang from that branch of the family of which Don Isaac Abarbanel, prime minister in Spain in 1492, was the head. During that time, when persecution against the Jews began as a result of the change in the religious views of Ferdinand and Isabella, Don Isaac was obliged to flee with his less favored brethren. The family scattered, settling in various parts of Europe. Don Isaac afterward became prime minister in Italy.

The grandfather of the dead woman was Rudolph Hirsch Abarbanel, one of the foremost rabbis of Germany in the last century. The city of Gnetz, where he died, gave him a public funeral, and the government buildings were draped in mourning.

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It is generally expected that his property will be administered according to his expressed intentions. Sometimes he leaves a WILL.

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